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Proprietary West New Jersey 1674-1702

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Below is number three in the series of highlight articles on New Jersey history which began in the issue of January last. Previous articles have dealt informally with the Indians of the state, and with the story of proprietary East Jersey. Dr. Gordon B. Turner, of Princeton University, will be the author of the next article, to appear in the October PROCEEDINGS.

THE earliest center of interest in the New World for English Quakers was on the left bank of the Delaware River. It was there that the followers of George Fox came, to realize acquisitive aspirations, fulfill democratic dreams, and perpetuate pious practices. In their hands the provincial division of West New Jersey took shape, but they failed in their plans to give it popular government. In what had been Dutch soil, they planted a colony of Englishmen and nurtured it through nearly a quarter century of inconsistent proprietary control.

The Delaware River marked the western limits of New Jersey, a province carved in 1664 from the conquered Dutch New Netherlands by James, Duke of York, and bestowed upon John, Lord Berkeley, and Sir George Carteret. The early experiences of the two proprietors were neither as profitable nor as pleasant

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as expected. The Dutch reoccupation of their former colonies in 1673 was enough for Berkeley. While New Jersey was still in Dutch hands, he took advantage of the interest aroused in his province by George Fox's visit to America and offered to sell out to Edward Byllynge, a London brewer of Quaker persuasion.

Byllynge's financial affairs were disordered and complicated by the foibles of a speculative mania. But the chance to obtain Berkeley's proprietary interests in New Jersey seemed too good to miss. While other Quakers mulled over the prospect of Berkeley's province as a Quaker retreat, Byllynge proceeded to act, but strictly in his own interest. Remaining discreetly in the background, he commissioned a fellow Quaker, John Fenwick, as his agent in the transaction. Through Fenwick, Byllynge put £1000 into what might have proved little more than a gamble in New Jersey lands. His cupidity was the first step in the creation of West Jersey.

By 1674 the Dutch were gone again. Ignoring Berkeley, James invested Carteret with East Jersey, restoring his proprietary jurisdiction over a portion of the province north and east of a boundary line which ran from the mouth of Barnegat Creek on the ocean to Rancocas Kill in the Delaware. Byllynge went unrecognized. Proprietor by virtue of a bill of sale, he could only assume that the lands west of the Carteret line to the Delaware belonged to him. These lands, however, had cost him his financial security. Creditors clamored for their due and condemned his duplicity. Fenwick demanded his commission. In distress, Byllynge turned to his friends for advice.

If he expected financial relief, he received only wise but humiliating counsel. Temporarily he was to surrender his proprietary interests. After a settlement with Fenwick, the rest of the land was to be set up as a trust for Byllynge's creditors. He had no alternative; he put West Jersey into the hands of three fellow Quakers, William Penn, Gawen Lawrie, and Nicholas Lucas.

These three, as trustees, divided West Jersey into one hundred sections. Fenwick was invited to draw ten of them, in scriptural fashion, by lot; but he had other notions more in keeping with his financial and political ambitions—his recently-acquired

Quaker veneer was thin in spots. Wasting little time, he picked out ten adjoining sections along the lower reaches of the Delaware, pledged them for a loan from Friends John Eldridge and Edmund Warner, and made plans to exploit his new domain. With his family and a few prospective settlers, he landed on the lower Delaware in 1675 and established the town of Salem. It was to prove anything but a place of peace for him.

Though Fenwick worked feverishly to create interest in his lands, he was soon face to face with the results of his impatience. No deluge of settlers appeared, and the few who came suffered the consequences of poor surveys and unreliable maps. Their complaints reached the ears of Sir Edmund Andros, James' governor in New York. Andros' disciplinary action on top of Fenwick's financial woes blasted the latter's dreams of pomp and profits. The story of Salem as a separate colony in West Jersey came to an end when Eldridge and Warner foreclosed and put the major portion of Fenwick's holdings into the hands of trustees Penn, Lawrie, and Lucas.

Meanwhile, the trustees were concerned with their own tasks. They discussed with Carteret the matter of a boundary between East and West Jersey. In the Quintipartite Deed of July 1, 1676, with Byllynge and Carteret, they agreed to divide the province by a line from Little Egg Harbor to the northwest corner of the province. Four years later, James recognized the stipulations of this agreement in his deed for West Jersey.

March 3, 1677, Byllynge and the trustees promulgated "The Concessions and Agreements of the Proprietors, Freeholders, and Inhabitants of the Province of West New Jersey in America." This document, known popularly as the "Concessions," was to be the fundamental law of the colony, and was to be ratified by the signatures of all proprietors, freeholders, and inhabitants. In an age that experimented with written constitutions, this was an effort to realize the political, economic, and religious ideals of English Dissenters.

The Concessions provided for an assembly of one hundred proprietors and freeholders, one for each propriety, chosen annually in a popular, secret election and bound by the instructions of the respective constituencies. Within the limits of the

Concessions, this assembly was supreme in all matters. It convened and adjourned by its own order; it alone could enact legislation and levy taxes; its members were assured freedom of speech, and compensation for their services. Through its concern with the allotment of land, the assembly controlled the character of the province.

For all inhabitants, the Concessions spelled out and guaranteed what were believed to be the natural rights of Englishmen: freedom of conscience, freedom from illegal arrest, freedom from imprisonment for debt, and the right of trial by jury. Contrary to Quaker belief and practice, capital punishment was to be permitted when it was decreed by the assembly.

Provision was also made in the Concessions for the distribution of land. First-comers were to receive a small grant of seventy acres each for themselves and their servants, though "weaker" servants (presumably women) rated only fifty acres. In return, depending upon the location of the land, the grantees were required to arrange payments directly to the proprietor of an annual quitrent ranging from a halfpenny to one penny per acre. Periodically during the first two years of settlement the grants were to be decreased and quitrents increased proportionately. Title to all land was a simple matter of record of survey, but all who took up land were subjected to the screening process of prior proprietary approval.

To arrange for the distribution of land and to manage the affairs of the province between sessions of the assembly, shareholders were to choose a "commissioner of estate" for each tenth. Into the hands of this multiple executive was committed the responsibility of inaugurating the government under the Concessions.

That the Concessions were never formally operative as the constitution of West Jersey is true and yet not all of the truth. For the ideas and ideals of the document were so much a part of the Quaker inhabitants that they continued to live and act accordingly. Its phrases constituted such a familiar pattern of speech that in later legislation the Quakers concluded that they had actually enacted the articles of the Concessions.

In the late summer of 1677 the first of the commissioners and

proprietors reached the Delaware. They negotiated with the Indians for three parcels of land and moved upstream to survey and settle Burlington. The next moves to be made were not clear. En route, they had called at New York, and the admonitions of Andros were not soon to be forgotten. He had clarified the limits of the commissioners' authority by insisting upon the extent of his own: the settlement was to be administered by his grace. Obedient to this counsel of caution, the commissioners postponed enforcement of the Concessions. But despite misgivings caused by the threat of continued Stuart domination, optimism increased, obstacles were tackled with new vigor, and indeed pity was felt for those unfortunate enough to be left in England.

Encouraging news was expected from England at any moment, as the trustees were appealing to James for a legal title to West Jersey. By continued effective administration they would shortly fulfill their trust. Finally, in 1680, they caught the Duke in a frightened mood. Threatened with exclusion from the succession to his brother's throne and desperately in need of friends, he yielded to a legal decision substantiating Byllynge's claim and granted both land and the authority of government to the Quakers. To Byllynge, the three trustees (Penn, Lawrie, and Lucas), and Eldridge and Warner, James gave a deed for West Jersey; he granted royal recognition as proprietor to Byllynge alone.

Proprietor Byllynge was quick to drop his submissive role. He asked for, and received from the people of West Jersey, recognition as governor, and sent them Samuel Jenings as his deputy. Almost anyone was preferable to Andros.

Jenings was a fortunate choice for West Jersey. He was a gracious person who won friends by a discreet understanding of personal ambitions with which he refused to allow his own to conflict. He wisely chose the path of conciliation. In the spirit of the Concessions, he summoned a provincial assembly. When it met on November 21, 1680, it assumed authority to provide a government for proprietary West Jersey. Fundamental articles, reminiscent of the language of the Concessions, were enacted which granted freedom of conscience to all, established an annual

assembly whose members were guaranteed free speech, defined the powers of the governor, created a council to replace the commissioners and stipulated its duties, and which protected the assembly against any encroachment on the part of the governor or council in matters of legislation or taxation by denying either arm of the government the right of veto or dissolution. When Jenings promptly signed the legislation, he was recognized as deputy governor.

During its session, the assembly replaced the tenth as an administrative unit by setting up the first of four counties: Burlington and Salem counties, to be followed by Gloucester County in 1686 and Cape May County in 1692. For these it created courts based on common law—by which it meant natural law—and established procedures for civil and criminal cases. Legislation provided for the beginning of the King's Highway and other roads, and for the erection of workhouses for the poor.

The number of indigents in the province is not known, although provision for their care suggests either foresight or the possibility that all was not well. But few settlers had less than a hundred acres; indeed, holdings of from two to five hundred acres were common. Investors continued to accumulate large interests wherever possible. Penn, for example, in addition to his East Jersey and Pennsylvania holdings, was buying up the Eldridge-Warner-Fenwick property, and helping to pave the way for Fenwick's participation in the assembly as a representative of Salem County. Notwithstanding these signs, the province was not prospering. Disappointment and dissatisfaction bred discontent. A rift between Byllynge and his associates was evident. Pent-up emotions finally exploded in an anti-proprietary gesture.

This outburst of independence was occasioned by Byllynge's attempt to replace Jenings as deputy governor; the proprietor was convinced that the root of all his troubles lay in the conciliatory nature of his deputy. When the matter was brought to the attention of the assembly, William Penn and John Fenwick challenged Byllynge's presumption, asserted the right of that body to select a governor, and led the rebellious assembly in a repudiation of Byllynge, electing Jenings governor of West Jersey.

Byllynge was not so easily humbled by his former friends. Release from the control of the trustees had restored his self-esteem. Friends couldn't do this to him! He refused to accept deposition at the hands of the assembly or make it any concessions. In 1684 the stubborn legislature delegated Jenings and Thomas Budd to a conference with Byllynge in England. Upon meeting with them, the proprietor wasted no words in stating his case. Tempers flared, threats were uttered, and reprisals were promised. Neither side wavered or indicated retreat. The harmony of the Quaker society was threatened. Finally both sides agreed to allow the matter to be arbitrated. The arbitrators, among whom was George Fox, denied the delegation's contention, and upheld Byllynge's right as governor.

The assembly, however, was adamant and refused to accept the arbitral decision. Heaping contempt on the proprietor, it recognized its own temporary governor, Thomas Olive, and ignored William Welsh, Byllynge's nominee. In 1685, Byllynge arrived in West Jersey. More than ten years of uncertainty about the province had taken their toll. Now, worn out and nearing the end of his days, the harassed governor was about ready for compromise. He talked of giving the province a charter; he agreed with the assembly on the choice of John Skene, a prominent and esteemed Burlington Quaker, as governor. But death ended the quarrel before a complete reconciliation could be effected.

The want of a proprietor produced the calm and quiet which marked Governor Skene's short administration. Nothing was done to invite official interest or provoke a reappearance of Andros. Byllynge's estate passed to his heirs and then gradually into the hands of Dr. Daniel Coxe, court physician. Coxe was amassing a speculative empire, and the proprietary obligations of West Jersey were more of a liability than an asset. As chief proprietor and incidentally hereditary governor, he avoided all the experiences that had bedeviled Byllynge. Discountenancing the assembly, he turned the government over to a deputy governor who would act with the advice of a small elective council. Coxe determined to emphasize the economic rather than the political attractions of West Jersey. He encouraged the erection of mills and ironworks, pointed out the feasibility of fisheries

and manufacturing, and in general helped to diversify the interests of West Jersey.

Coxe not only destroyed self-government; he also put an end to community interest in, and control over, the distribution of land in West Jersey. The responsibility for this important activity was assumed by the Council of Proprietors of West Jersey, organized by fifty-five resident proprietors in 1688. This council, originally numbering eleven representatives chosen by the proprietors, has maintained itself through its successors, and continues to function.

It made little difference in West Jersey when, in 1688, Governor Andros appeared, to receive the province and incorporate it into the Dominion of New England. Affairs could be no worse under Andros. There was little chance to display this spirit of resignation, however, for the Glorious Revolution drove James from the English throne and Andros from his gubernatorial post. King William's War, which followed, affected West Jersey little. Law and order were administered locally in the absence of any provincial government.

Meanwhile, Dr. Coxe had mentally shaken the dust of West Jersey from his boots. In 1692 he sold out to a group of London speculators who, as the West Jersey Society, retained nominal control until the end of the proprietary period. The members of the Society were primarily interested in profits from the sale of land, whether in West Jersey or elsewhere; and, as adherents of the Established Church, they saw no reason to restrict themselves to a Quaker clientele. They persuaded the capable governor of East Jersey, Andrew Hamilton, to assume the added responsibility of West Jersey. Under Hamilton, the annual sessions of the West Jersey assembly were resumed; and he reactivated the council and, in form, restored the government as in the days which antedated Coxe.

The character of the province could be neither restored nor preserved. Quakers were no respecters of persons, especially members of the English Church, where their right of liberty of conscience might be at stake. While other Englishmen came to West Jersey, Friends therefore turned toward Pennsylvania. And when recent arrivals did not readily locate the pot of gold, they

could lay their failures to Quaker clannishness. In the last decade of the proprietary period, the insecurity of the moderately well-to-do Quaker residenter brought him more and more into conflict with the resentment of the frustrated Anglican newcomer. And the result was not good for West Jersey.

Governor Hamilton managed to keep these emotionally explosive forces under control until he was removed in 1696 as a result of agitation over the question of union with Scotland. His successor was a Burlington merchant, Jeremiah Basse. While Hamilton's reputation is based upon the praise of his many friends, Basse is usually judged by the condemnation of the host of enemies he acquired, especially among the Quakers. Basse had once been a Baptist minister and he still possessed his evangelical fervor. Giving enthusiastic support to those with whom he agreed, he was energetic in opposing those with whom he disagreed. As land agent for the West Jersey Society, Basse had been unable to compete with Quaker business acumen, and consequently preferred to deal with non-Quakers, making no pretense of his favoritism. As governor, Basse now replaced Quakers with his evangelical friends and precipitated a factional cleavage in the province which became more complicated as it began to involve attitudes about the formation of a parish of the Church of England for Burlington.

Factionalism eventually passed beyond the bounds of law and order in West Jersey, threatening the economic existence of the province. The West Jersey Society, anxious to protect its rights to the land, had begun negotiations with the authorities and was standing helplessly by. Hamilton resumed the office of governor in 1699 in the midst of virtual anarchy. Proprietary West Jersey was in need of a firmer hand supported by an unquestionable authority, and that need was soon supplied by the Board of Trade. It ended the illegitimate right of the proprietors to govern, a right incompatible with the spirit of dissent, but nevertheless asserted in West Jersey for two decades. On April 17, 1702, West Jersey was joined to East Jersey as a royal colony.

As a promoter's effort to dispose of real estate, the proprietary regime in West Jersey was relatively successful; as a means of administering law and order in the development, it was both

satisfactory and unsatisfactory. Though the proprietors were frequently opposed, their illegitimate rights as proprietors were seriously questioned only once. The final confusion and contention resulted largely from the inability of the province to maintain its homogeneity amidst economic prosperity.

The boundaries of the future state of New Jersey were designated in the interest of the proprietors; it was for them that the territory was divided. But once circumscribed, West Jersey became a terrestrial laboratory for political experimentation. Ideas of government, which ranged from the pure democracy of Quaker dissent, as expressed in the Concessions, to the authoritarianism of Dr. Coxe, were tested and their virtues and vices were noted. The political findings of the proprietary period became a part of the heritage which West Jersey bequeathed to the future. It is hard to believe that such a bequest could have been accumulated under the legal royal administration of Sir Edmund Andros. Any such effort he would have designated as rebellion and it might well have brought some a traitor's death.

Actually, the legal partitioning of New Jersey was of minor importance in the cultural development of West Jersey. Even a united colony would have had to recognize the divisive force of primitive communications and the local interests and outlooks which isolation creates. Geography had foreordained separation, and a peculiar people had endorsed the decision. About the great river valley of the Delaware, foundations were provided for a well-knit, conservative, and evangelical region, tenacious of its ways, resistant to change, yet capable of contributing largely toward making New Jersey the "Garden State" of America.

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The Newark Overland Company

PHILIP C. MARSHALL

On the afternoon of March 1, 1849, a large crowd assembled at the Market Street railroad station in Newark, New Jersey, and bade farewell to the Newark Overland Company.[1] Led by General John S. Darcy, this company, like hundreds of similar groups throughout the United States in the spring of 1849, was headed for the gold fields of California. There were thirty-six men, from Newark and surrounding towns.

After overnight stops at Philadelphia and Baltimore, they arrived in Cumberland, Maryland, changing there to stagecoaches for the tedious ride over the Alleghany Mountains. The roads were in poor condition, and the horses "worn down by an excess of travel."[2] Reaching Pine Grove after a tiresome, jolting trip, on the morning of March 4, some of the company relieved their discomfort by proceeding on foot to the next changing-place for the stage, a distance of ten miles. We can get a clear idea of the slowness of stage travel when we learn that this party actually arrived at the changing-place ahead of the stage.[3] After a tiring fifty-seven-mile ride which had required eighteen and a half hours to complete, the company reached the Alleghany River and boarded a steamboat for Pittsburgh.[4]

At Pittsburgh, which was reached at 8 P.M. on March 5,[5] the Newark Overland Company held meetings to organize the group more effectively and (having purchased wagons there) to decide on the relative merits of oxen and mules as motive power. It was finally decided to use oxen, and a committee was formed to arrange for their purchase.[6] The company was now

THE WRITER: To the biographical notes which accompanied his previous article, "New Jersey Expeditions to California" (January, 1952), must be added a correction. Mr. Marshall received his M.A. degree from Boston (not Brown) University.

[1] *Newark Daily Advertiser*, March 2, 1849.
[2] *Ibid.*, March 29, 1849.
[3] *Ibid.*
[4] *Ibid.*
[5] *Ibid.*
[6] *Ibid.*, May 10, 1849.

composed of thirty-seven men divided among eleven wagons, each to be drawn by six oxen. On Thursday evening, March 8, the company resumed its journey aboard the steamer to St. Louis, each man paying eight dollars for his passage.[7]

The trip down the Ohio and up the Mississippi was a difficult and dangerous one. Both rivers were at flood stage and filled with floating debris which caused serious damage to their craft. The company was at Cincinnati on March 12th,[8] and at St. Louis on the 16th,[9] after a hard struggle against the current from Cairo, Illinois. One of the Darcy company described the trip in part:

> The passage down the Ohio and up the Mississippi has been prolonged, owing to the high stage of the water—there being 22 feet of water where there is usually five or six, and the current at some points being so rapid as to embarass navigation very seriously. I have watched the shores for fifteen minutes at a time without perceiving an advancement of a foot.[10]

At St. Louis the Newark Overland Company split into two groups for the trip to Independence, Missouri. The advance party, composed of some ten men who preferred mules for the journey across the Great Plains, left by steamer on March 21, reaching Independence on the 25th. From a letter of March 28, written at Independence by one member of this party, we learn that General Darcy and his group had not yet arrived. While everyone was in good health, the writer stated that "Some of the party are very home-sick. The stories that are told by Santa Fe traders, and others who have been over the route, of Indians, and suffering by hunger and sickness, have frightened them. They would go home tomorrow if they were not afraid of being laughed at."[11]

On March 29 the Darcy party finally reached Independence after a hard six-day trip up the Missouri River, a distance of 450 miles. Writing of their experiences, however, General Darcy made light of the difficulties: "We have had a very good and pleasant party but more of disaster, not fatal, than anyone on board has ever witnessed. Our boat is nearly a wreck. There seems to be cases of cholera among the deck passengers of nearly all the boats. But we are all safe."[12]

[7] *Ibid.*, March 29, 1849.
[8] *Ibid.*, March 13, 1849.
[9] *Ibid.*, March 29, 1849.
[10] *Ibid.*
[11] *Ibid.*, April 13, 1849.
[12] *Ibid.*, April 20, 1849.

Several members of the group had left Darcy at St. Louis, going into Illinois to purchase saddle horses for the trip across the Great Plains. Although they had not reached Independence by the 5th of April they were looked for daily.[13]

General Darcy soon learned that the Newark Overland Company had arrived at Independence too early in the season, because the grass to be used as fodder had not yet begun to grow on the plains. However, he planned to make the best of the situation: "We are out too early, but will encamp at once, and thus limit our expenses, remain a few days to drill our teams, and see what we need, and procure extra teams to carry corn for our stock until we can have grass, which as the weather is now fine, will soon grow."[14]

The countryside around Independence was dotted at this time with the encampments of companies waiting to leave for California. During the first week in April, over fifteen hundred persons were estimated by the St. Louis *Republican* to be encamped there. In its issue of April 9 we find this mention of the Newark party:

> A company from New Jersey, styled the Newark Overland Company, are in the field, under the command of Gen. John S. Darcy. They have eleven wagons, eleven tents, sufficient mules, and provisions for six months. The company is provided with necessary maps, a field glass, compass and telescope, and each man is armed with a revolving pistol, double barrelled gun and a rifle. They carry sufficient clothing for three years, a precaution wholly unnecessary, as the market will, no doubt, be flooded before their arrival. Every man is to work on his own hook after their arrival.[15]

At Independence two members of the Overland Company, Joseph Doty of Elizabethtown and John B. Overton of Newark, became tired of the delay and left the group. The former proceeded homeward, arriving the last week in April. He had been unwilling to remain with the group using oxen to cross the plains, because of the slow progress which they would make. He was, however, planning to try another route to California, possibly by way of Panama.[16] Evidently he had not been invited

[13] *Ibid.*
[14] *Ibid.*
[15] *Ibid.*, April 27, 1849.
[16] *New Jersey Journal*, Elizabethtown, N.J., May 1, 1849.

to join the small party using mules. The other man, John B. Overton, left Independence on April 17 with Stephen De Hart's wagon company (under the guidance of Col. Russell), reaching San Francisco on July 29, after a hard trip across the plains and over the Sierra Nevada Mountains. De Hart's company had followed the southern route by way of the Green River. Overton left De Hart's party in the Sierra Nevada Mountains, joined a group of packers, and traveled by foot to within sixty miles of the Sacramento River. At that point he fell in with a man who wanted company and who offered him a mule to ride. Overton accompanied his new-found friend to Sacramento City, where they sold the mules for a hundred dollars each. He then completed the last 150 miles of the journey by schooner, down the Sacramento River to San Francisco, at a cost of twenty-five dollars.[17]

The Darcy party was still at Independence on April 22, but Darcy in a letter to his family expressed the hope that they would be able to leave in another week. Food, he wrote, was becoming very scarce in that area and the tremendous demand had forced the prices "enormously high." He noted with satisfaction that the grass was growing rapidly and he had just received a report from a Sante Fe trader that there was plenty of fodder for his oxen on the plains. This man also had assured him that the roads were in excellent condition and that the Indians were "well disposed, and waiting the liberality of government for the right of way across their territory—which places them on their good behavior."[18]

While the Darcy company was awaiting a favorable opportunity to start across the plains, the flood of emigrants at Independence grew rapidly. Each steamboat was filled, and in each boat cholera claimed its victims.[19] Not only did the gold-hunters have to contend with disease, but they were imposed upon by agents representing owners of large herds of mules and oxen. Of these gentlemen, who made extravagent claims for the drawing power and trustworthiness of their animals, Darcy speaks disparagingly:

[17] *Newark Daily Advertiser*, September 14, 1849.
[18] *Ibid.*, May 10, 1849.
[19] *Ibid.*, May 3, 1849.

Every town and hamlet on this river, and every large owner of horses, oxen and mules have their drummers making out most fully that their localities, and their motive power for starting, and for a speedy and safe conveyance, alone will answer under any circumstances. These hirelings are more or less interested, are ardent, untiring and deceptive. Their false representations are calculated to confuse the confiding emigrant, and they are entirely unreliable and unworthy of notice.[20]

On April 17 the mule division of the Newark Overland Company left Independence for the camp of Colonel Russell, located about ten miles west of that city.[21] General Darcy, with the ox division, did not leave until April 26 and by the time they reached the Russell encampment, those who favored mules had traveled another ten miles westward. On Saturday, the following day, a small reunion of the two parties took place when Andrew J. Gray, Charles Gray, and Benjamin Casterline, having ridden ahead to the mule company's encampment, were entertained at dinner by Charles B. Gillespie. These gentlemen informed Gillespie that the ox company was experiencing no difficulties and that it was planned to proceed another ten miles on Monday,[22] after which Darcy was to encamp for a few days until sufficient grass had grown so that the oxen could graze. Mules could feed on much shorter grass, and so the mule company was able to proceed without delay.

On May 3 the ox company made its final start for California. To supplement the available grass supply, it was accompanied by a wagon loaded with eighty bushels of corn, drawn by a hired team, which left the company on March 8th, within one day's journey of the Kansas River crossing. The entire company took advantage of the opportunity to send letters home.[23]

Nothing more is heard of the Darcy company until their arrival at Fort Kearney on the Platte River, 350 miles west of Independence, on May 24th. One of the company, who kept a daily record of events, gives a very graphic description of their arrival:

Breakfast at 4 A.M., reached Fort Kearney at 2 P.M. All the buildings here are constructed of mud, except a saw-mill driven by 12 mules; there are several frame buildings in process of erection for government. This

[20] *Ibid.*, May 10, 1849.
[21] *Ibid.*, May 1, 1849.
[22] *Ibid.*, May 17, 1849.
[23] *Ibid.*, June 15, 1849.

point is some 2200 feet above the level of the sea. The weather today has been by far the most disagreeable we have experinced since we have been on the march; the wind has blown a gale from the N.E. constantly. At 9 A.M. it began raining and continued without intermission until 12 at night . . . Encamped 3 miles West of the Fort having travelled 22 miles.[24]

On May 25, when the company awoke, the camp was under more than a foot of water from the heavy rains of the day before. The oxen had wandered several miles in search of shelter so that the party was not ready to start until 8 A.M. After a journey of twelve miles over roads hub-deep with mud, and across swollen streams which sometimes required the combined pulling power of six pair of oxen to drag the wagons through, the company encamped on the banks of the Platte. At this point the stream was more than a mile wide and more than four feet deep with a very strong current.[25]

The weather turned very cold on the next day. At 4 A.M., when the company awoke, the thermometer stood at thirty-five degrees and a sharp, penetrating wind was blowing from the northeast. That day the company encountered large herds of antelope which continually crossed their path. At 5 P.M. the company encamped on the Platte, having overtaken and passed over a hundred wagons. That day the Darcy party covered twenty miles.[26]

On May 30 and 31, a drenching rain kept the party from traveling. On the second day of the storm the company grew uneasy for the safety of two members of the party who had gone in search of the strayed oxen on May 30. It was feared that the Indians might have overtaken them, and a strong search party was organized. At 2 P.M. the searchers returned with the two missing men and all but two of the oxen.[27]

The weather cleared on the first of June, the two missing oxen were located, and the party set out in high spirits. At 7:30 on the following morning they crossed the north fork of the Platte and saw two buffalo grazing about a half mile away. All those who were mounted on horses set off in chase and within half an hour had killed both. They selected choice pieces and

[24] *Ibid.*, August 23, 1849.
[25] *Ibid.*
[26] *Ibid.*, August 23, 1849.
[27] *Ibid.*

left the rest of the carcasses for the wolves who watched the proceedings from a bluff a short distance away.[28]

On the morning of June 4 the Newark company entered the rocky ravine of Ash Hollow, where they found plenty of wood and good water. A party of peaceably inclined Indians was encamped here, of whom the company bought mocassins and deerskin breeches. At this point they saw thousands of freshly killed buffalo carcasses lined up on both sides of the road.[29]

June 6th was a memorable day. At 5 A.M. the company resumed its journey and two hours later passed by a lone elm tree in which the Sioux had buried their chief, covering him with a buffalo robe and "various decorations peculiar to the nation, the whole surmounted by his rifle and a tin cup."[30]

June 11th found the Darcy company encamped on the west bank of the Laramie River about a mile below Fort Laramie. They experienced some difficulty in crossing this swift-running stream, which was then at flood stage. The depth of the water forced them to raise the wagon bodies a foot so that the supplies of bread and flour in the wagons would not be spoiled. They had been on the road forty-one days since leaving their camping ground about eight miles west of Independence, and had covered about seven hundred miles. Everyone seemed confident that the company would reach California by the first of September. The wagon loads were getting lighter, the oxen were becoming more trained in their duties, many of the most difficult stretches of road had been passed, and the scourge of cholera seemed to have been left behind. As the writer put it, "We feel by no means discouraged, but our cry is 'onward', and we fully believe that if any train reaches the Diggins, the New Jersey Overland Co. will be amongst the number."[31]

On June 14 the company was traveling through mountainous country, and the party was amazed at the magnificent and extensive views which were obtainable from the high ridges they crossed. On that day they overtook Gillespie and the two Martins with their mule teams who had started out several days in advance of the Darcy party.[32]

[28] *Ibid.*
[29] *Ibid.*
[30] *Ibid.*, August 23, 1849.
[31] *Ibid.*
[32] *Ibid.*, October 16, 1849.

Because of the uneven and gravelly roads over which the party had been traveling the past few days, it was decided on June 16 to drive only as far as Deer Creek, nine miles away, in order to give the oxen a chance to rest. The company spent the rest of the day fishing for "succors, catfish, pickerel, and salmon trout" in the creek.[33]

The following day, Sunday, the Darcy party spent in resting. There were several other emigrant companies in the vicinity, and in the afternoon a large group gathered to listen to a sermon delivered by an "emigrant missionary" attached to one of the companies.[34]

June 18th found the company again on the banks of the Platte River ten miles below the Mormon ferry, where most of the emigrant trains crossed the river. At this spot where the Newark company camped, they found an Ohio company which was rafting its wagons across the river in order to avoid the congestion at the Mormon ferry. When Darcy learned that more than three hundred wagons were awaiting their turns to cross the river at the regular ferry, he quickly made arrangements with the Ohio group to ferry his party across the stream.[35]

The serious work of crossing the Platte was begun early the next morning. On the previous day the Darcy party had ferried the oxen across to an island in the middle of the river where they would be safe from harm. The New Jersey company first helped the Ohio group to get their twenty wagons across the swiftly flowing stream; then began the task of getting their own eight wagons across. The first two wagons, General Darcy's and S. H. Meeker's, were ferried over without mishap. Trouble started when Lewis' wagon began to tip over after "proceeding only a few rods from shore." However, by careful maneuvering on the part of the raftsmen and the men on shore, the wagon was brought safely to the other side. As time went on, the wind, which had been quite strong early in the morning, increased almost to gale force. As Johnson's wagon was being rafted across the stream a heavy gust of wind struck, and dispite all efforts to save the wagon, it toppled into the river. Meeker and several

[33] *Ibid.*
[34] *Ibid.*
[35] *Ibid.*

others of the company who had been on the raft suddenly found themselves struggling for life in the foaming waters. All were able to reach shore safely but only a few provisions and one wheel were salvaged from the wrecked wagon. The rest of the ferrying operation was completed by 8 P.M. without further mishap.[36]

The next day was spent mostly in rearranging the provisions in the wagons. The party traveled only six miles and camped in a "fine luxuriant bottom" where they found a vein of bituminous coal.[37]

On June 21 Meeker rode ahead, to overtake a train which had left the Platte River with some rope borrowed from the Darcy party. He reached this company at 3 P.M. and returned to camp six hours later after having ridden more than fifty miles. Meeker notes that he "slept soundly all night."[38]

The Darcy party set out at 3:30 A.M. on the 24th in order to reach the Sweetwater River, five and a half miles away, before the heat of the sun made the cattle thirsty. All the other water in the region was poisonous, being saturated with alkali deposits.

On June 26 the company followed a route over the Sweetwater Mountains from which they could discern the towering Wind River Mountains covered with a snowy mantle. At the end of the day they were only thirty-seven miles from the great South Pass where they would cross the Continental Divide.[39]

Here the Darcy party within an hour's time drank from streams flowing into the Atlantic and Pacific oceans. Meeker was fascinated by the several seasons portrayed in the region of the perpetual snows:

> At a short distance from the melting snow, might be seen rich wild flowers in full bloom, still nearer, the buffalo grass seemed to have enjoyed but a few weeks of spring, whilst just at the verge of the snow precipice clung the mountain willow, just beginning to exhibit the first symptoms of life.[40]

After crossing the Rocky Mountains, the Newark company headed southwest for Fort Bridger, which they reached early in

[36] *Ibid.*
[37] *Ibid.*
[38] *Ibid.*
[39] *Ibid.*
[40] *Ibid.*

July. On the eighth of July they left the Fort and began "ascending the mountains to the westward of Fort Bridger."[41]

Six days later the party reached Salt Lake City. They had left the major part of the great overland migration at Ft. Bridger, where most emigrants turned north for Ft. Hall. The Darcy party elected to follow the Salt Lake route so that they might avoid "the bare and eaten over camp districts on the Ft. Hall line, as well as to save a little time."[42] The company spent several days in the Mormon city while their wagons, weakened by the bad roads over which they had traveled, were being repaired. They were quite encouraged by the favorable reports from the gold regions and by the large quantities of gold which the Mormons showed them. One of the Darcy company makes these comments: "Our prospect for getting the precious metal is good. The Mormons have been out there, and today I have seen in one man's possession one hundred pounds, and have handled pieces worth $250 each. They have plenty of it amongst them, and assure us of success."[43]

Several members of the company, including Meeker, visited the Sulphur Springs, three miles from the city, on July 18. They found the water pleasingly warm, about ninety degrees, and strongly saturated with sulphur. The entire party felt quite refreshed after a plunge into the springs which were located at the base of a high mountain. "The water pours out of the mountains [Meeker wrote] through a natural tunnel in the rock the size of a man's body, emptying into a basin some 20 feet square, the sides of which are of the rock and the bottom of pure grey sand pebbles; the average depth being 2½ to 3 feet."[44]

On July 19 the New Jersey Overland Company left Salt Lake City by the new Mormon trail around the north end of Salt Lake which intersected with the Ft. Hall route at Humboldt's River about 175 miles northwest of the Mormon city.[45]

After the Darcy party left Salt Lake City, the record of their travels is less complete. We learn in a letter from General Darcy written at Sacramento City in November, 1849, that the party

[41] *Ibid.*
[42] *Ibid.*, October 8, 1849.
[43] *Ibid.*, October 6, 1849.
[44] *Ibid.*, October 13, 1849.
[45] *Ibid.*, January 14, 1850.

had taken the northern route, which passed close to the Oregon border, so that they might find more grass for the oxen than would be likely on the southern route which the bulk of the migration had followed. They were misdirected hundreds of miles off their route by a "fur hunter emigrant who professed a knowledge of the road."[46] They crossed several deserts where there was no water for distances of ten to seventy miles and passed hundreds of dead oxen, mules, and horses along the route. However, most of the oxen in the Darcy train were saved by careful handling.[47]

Upon reaching the Sacramento Valley the company divided into several groups. Seven men detached themselves from the party and went to the upper mines. In October the Newark company was camped on the Feather River, a tributary of the Sacramento. Here two members of the party, Job Denham of Springfield and Robert Bond of Lyons Farms, died.[48] They were probably victims of the cholera epidemic which swept the entire country that year. Ashfield Jobes was also stricken, but Dr. Darcy, who was very much attached to him, was able to save his life.[49]

Dr. Darcy, who had also been very ill, left the company during November and went to Sacramento City for the winter. At the invitation of James R. Hardenbergh of New Brunswick, he made his residence the bark *Isabel*. This was the ship which had brought out the New Brunswick and California Mining and Trading Company, and which was then anchored in the Sacramento River opposite Sacramento City.[50]

In December the rainy season was at its height, and Dr. Darcy writing from Sacramento City on the 24th notes that the *Isabel* "is now full 16 feet higher than when I first came on board of her." The lowlands around Sacramento were under water and ferries were transporting passengers across flooded streets in the city. Darcy was kept busy prescribing medicines for his friends and a "few strangers."[51]

Some of the members of the Darcy party camped on the

[46] *Ibid.*
[47] *Ibid.*
[48] *Ibid.*, December 8, 1949.
[49] *Ibid.*
[50] *Ibid.*, January 14, 1850.
[51] *Ibid.*, February 11, 1850.

Yuba River for the winter. William T. Lewis, William D. Kinney, Thomas Fowler, all of Newark, James Lewis, Jr., of Hanover, and Alex J. Cartwright of New York were included in this group. They had the use of Darcy's gold-washing machines and averaged eight dollars a day per man when they worked.[52] Dr. Darcy planned to join them early in the spring.[53]

Early in February, Darcy was at Stockton where he learned from a friend who had just made a tour of the mines on the Mokelomne, Calaveras, Stanislaus, Mercedes, and Mariposa rivers, that the miners had had a very successful winter. Despite the unusually severe weather, the miners had been able to clear much more than the cost of their provisions. Many rich veins of pure gold had been discovered along these rivers.[54]

On February 19, Darcy was back at Sacramento City. He wrote that Richard Rankin, who had formerly worked in Seth Boyden's foundry in Newark, had discovered, with two other men, a lump of gold weighing over fourteen pounds at the Auburn Dry Diggings on the North Fork of the American River. It was estimated that this chunk of gold was worth $2100. They were offered $4300 for it because of its unusual shape, and they very wisely accepted.[55]

Early in March, Darcy left Sacramento for the camp on the Yuba River which was located fourteen miles up the river from Yubaville, fifty miles above Sacramento. During the first two weeks in March the operations at the diggings were hampered by severe rainstorms, but by March 17 the weather had cleared. Dr. Darcy tells us that his friends had found a discarded bar in the fall, where it was thought the gold had been exhausted. However, with the use of quicksilver in the gold-washing machines they were finding plenty of gold.[56]

In order to preserve order at the various bars in the river where mining claims had been staked out, the miners would appoint one of their number to govern them. Darcy gives us a very clear idea of the duties and powers of this individual:

> Every bar of large extent has its alcade appointed at a public meeting, who has almost absolute power. He is invested with the powers of a

[52] *Ibid.*
[53] *Ibid.*
[54] *Ibid.*
[55] *Ibid.*
[56] *Ibid.*, May 8, 1850.

Chancellor, Judge, and Justice of all civil and criminal law, appoints his deputies, punishes the guilty, and orders property sold if debts are not paid, and fines, whips and hangs at his discretion.[57]

Early in April, Ashfield Jobes, who had barely survived a bout with cholera in the fall, was again taken sick. Due to his weakened condition he died on April 7, 1850, despite all the efforts of Dr. Darcy to save him.[58] The rest of the party continued in good health and were enjoying excellent results in their mining operations. With the rise in the waters of the Yuba River in April, the company was forced to suspend work until the stream returned to its normal depth. This change was expected about the first of June.[59]

When mining operations were resumed, the Darcy party began construction of a dam at Long's Bar, to turn the Yuba River from her course so that they might work their claims more easily. They were frustrated in their efforts because the backwater from the dam below them flooded their claims.[60]

General Darcy and William D. Kinney formed a partnership during the summer and purchased from a group of miners a very rich claim located two miles up the river from the Darcy camp. These miners, seven in number, had been taking out one thousand dollars a day from this and a few other claims. Most of the other members of the Darcy party on the Yuba had purchased valuable claims and expected to do very well.[61]

Before the end of October, 1850, Darcy and Kinney working their claim on Segar's Bar had taken out as much as forty-nine pounds of gold amalgam in one day. When the impurities were removed, this amalgam was worth between eleven and twelve dollars an ounce, which would amount to seven thousand dollars a day. Henry L. Johnson of Newark was the superintendent in charge of this bar.[62]

On November 15 James Forman of New Brunswick died of consumption at Darcy's camp. Forman had been a member of James C. Zabriskie's company which had sailed for California on February 5, 1849, aboard the steamer *Crescent City*.[63]

[57] *Ibid.*
[58] *Ibid.*, May 27, 1850.
[59] *Ibid.*
[60] *Ibid.*, October 18, 1850.
[61] *Ibid.*
[62] *Ibid.*, January 3, 1851.
[63] *Ibid.*, January 6, 1851.

That same fall Dr. Darcy and William Kinney left California for home. They reached Chagres early in January, 1851, and left there January 13 on the steamer *Falcon*.[64] After touching at Havana on the 18th, they arrived in New York harbor on the evening of January 24, after an absence of nearly two years.[65]

While many of the members of the Newark Overland Company returned home during 1851, S. H. Meeker and several others remained for a time in California. In January, 1851, Meeker became a commission merchant in Sacramento City in partnership with Robert Mackintosh. Their first advertisement in the *Newark Daily Advertiser* of January 28 pointed out that they could sell goods sent to them on consignment at the highest possible prices because of their "extensive acquaintance with the traders."[66]

These thirty-six men who set out for California in March, 1849, with high hopes of attaining a fortune in the gold fields met with varying degrees of success. William D. Kinney and General John S. Darcy were among the fortunate ones who returned home with modest fortunes in gold dust. Many of those who worked the bars in the Yuba River were also amply rewarded for their labors. We find others who returned thoroughly disillusioned, without sufficient gold dust to compensate them for their expenses and for the grueling journey across the plains and mountains. Some returned to Newark broken in health. Three of the company, Robert Bond, Job Denham, and Ashfield Jobes, gave their lives in the search for quick wealth.

The experiences of the Darcy company are typical of those encountered by others who left their homes eager to share in the new "El Dorado." Whether these adventurers traveled in the great migration across the western plains in 1849, by sea around Cape Horn, or over the Isthmus of Panama, their lot was hardship, disease, death, and startling experiences. But few gained riches, for all their great anticipations.

[64] *Ibid.*, January 21, 1851.
[65] *Ibid.*, January 25, 1851.
[66] *Ibid.*, January 28, 1851.

MEMBERS OF THE NEWARK OVERLAND COMPANY

Name	*Home Town*
Baldwin, Augustus	Newark
Baldwin, Lewis B.	Newark
Bond, Robert*	Newark
Boughton, Caleb	Elizabethtown
Canfield, Moses	Newark
Cartwright, Alex	New York
Casterline, Benjamin	Newark
Crockett, John R.	Newark
Darcy, John S.	Newark
Denham, Job*	Springfield
Doty, Joseph	Elizabethtown
Emery, William	Newark
Emery, William, Jr.	
Fowler, Thomas	Newark
Gillespie, Charles	Newark
Gray, Andrew J.	Newark
Gray, Charles	Newark
Hicks, Charles	Newark
Hunt, John	Newark
Jobes, Ashfield*	Newark
Johnson, Henry L.	Newark
Joralemon, Abraham	Belleville
Kinney, William D.	Newark
Lewis, James, Jr.	Hanover
Martin, George W.	Newark
Martin, Joseph H.	Newark
Meeker, S. H.	Newark
Overton, Isaac	Newark
Overton, John B.	Newark
Pennington, James A.	Newark
Richards, John	Newark
Sayre, George D.	Newark
Seeley, T. W.	New York
Taylor, John C.	Newark
Woolsey, B. F.	Jersey City
Young, Thomas	Newark

*Died.

The North American Phalanx

An Experiment in Communal Living

HAROLD F. WILSON

THE present conflict between democracy and communism makes particularly timely the story of a form of communal living that existed in New Jersey for more than a decade in the mid-nineteenth century. The colony, located a short distance from Red Bank in Monmouth County, a dozen or so miles from present-day Asbury Park, was known as the North American Phalanx, and the property it occupied is still known by that name. Even though a century has passed, the record of this communitarian experiment of the 1840's and 1850's has meaning for Americans today. The story of the Phalanx community and an investigation of the causes of its failure yield conclusions that have application to contemporary situations.[1]

The experiment was not communist in the exact sense of the word. The form of communal living practiced there did not involve the complete community of goods which was then being put into practice by the contemporary Shakers. The Phalanx was organized into an elaborate form of joint-stock establishment, with safeguards for vested property interests.[2] It was quite different from the form of pure communism advocated by Lenin in the twentieth century, and it was poles apart from the dicta-

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[1] "He wanted to see the individual system carried out among them, for in proportion as they adopted that, they are made free or happy, but in proportion as they progressed toward Communism, the result was the reverse." A. J. MacDonald report of second visit to the Phalanx, July, 1852, quoted in Noyes, *American Socialisms* (New York, 1876), p. 484.

[2] Arthur E. Bestor, *Backwoods Utopias* (Philadelphia, 1950), p. 3.

torial procedures of the Stalin variety of communism. Its basic idea of communal living, however, with its accompanying denial of the importance of the individual, was contrary to the fundamental basis of modern democracy.

Organization

The theory of the North American Phalanx stemmed from the French social reformer, Charles Fourier, who was born in 1772. Fourier encompassed the whole world in his plan. His unit of society was named for the Greek military formation, the phalanx, and was to consist of approximately two thousand persons. In this phalanx there would be enough trades and professions represented to make the colony self-sustaining and economically independent. The hierarchy of subdivisions was fully planned. A phalanx would in some measure represent a township. Three or four phalanxes would form a union; three or four of these would make a district, and so on. It was explained that surplus products were to be exchanged between phalanxes, like the Lenin idea of the early 1920's in Russia. Government was to be republican, with an annual election of officers. Neither soldiers nor policemen would be needed since all, it was believed, would live in harmony.

The center of each community, according to Fourier, was to be a large building called a phalanstery. Each family was to have a separate apartment in it. This would help preserve the privacy of family life. There was to be a common dining room, however, and all activities connected with living were to be carried on co-operatively. Fourier differed completely from the theories of pure communism in that he did not believe in abolishing private property or inheritance.[3] The philosopher averred there might be richer or poorer members but these were to intermingle and thus no broad social distinctions would become obvious between them. Neither did the French philosopher favor government ownership of land and machinery, and in this respect he differed from pure socialism. Fourier advocated a joint-stock ownership of property, with each stockholder receiving a share of the profits he had helped earn and, in addition, the amount earned by the capital he had invested. Perfect social equality was to be pre-

[3]Ernest Sutherland Bates, *American Faith* (New York, 1940), p. 385.

served. This, and equality of opportunity, especially in educational offerings, were to be the drawing-cards.

The core of the scheme, however, was associated living. This, it was claimed, would offer economies in expenditures and efforts to such a degree that man might need work only ten years of his life from three to five hours a day. It was believed that a thousand people in one great combined household could be fed, clothed, and lodged more economically than if each family had its own separate dwelling. But the plan never materialized during Fourier's lifetime. He died in 1837, in France, before a single phalanx had been established.

The idea was brought to America by Albert Brisbane, the father of the noted Hearst editorial writer, Arthur Brisbane. Albert Brisbane had come to know Fourier in Paris, and returned to the United States an ardent advocate of associated living. In 1840 he wrote an exposition on Fourier's teaching, *The Social Destiny of Man,* which gained considerable attention. Horace Greeley opened the columns of his New York *Tribune* to Brisbane's writings in 1842, and famed Brook Farm near Boston became converted to the ideas of Fourierism.[4]

The North American Phalanx, however, was the test-experiment on which Fourierism staked its all in this country. The community outlasted all others based on this type of associated living.[5] Its immediate origin stemmed from the organization in 1843 of the Albany Branch of the Phalanx set up as a joint-stock company. Membership included persons from Albany, Troy, and Catskill. It was voted to take particular care in finding a suitable location for the attempt at communal living and after careful investigation, the committee representing the company purchased the 673-acre Van Mater farm, four miles from Red Bank, Monmouth County, and about forty miles from New York City. According to a description in the local paper, the farm contained arable uplands of about 315 acres. Seventy of these lay in meadows from which two crops a year could be cut. Two hundred acres were in woodlands of oak, hickory, chestnut, and locust. The property contained several brooks and springs

[4]Norma L. Swan, "The North American Phalanx," Monmouth County Historical Association, *Bulletin No. 1* (May, 1935), p. 41 *et seq.*

[5]Noyes, *op. cit.*, p. 449.

and, especially valuable at this time, an extensive marl bed. The price paid by the committee was $14,600, or about $20 an acre.[6]

The first settlers arrived in September, 1843, mainly from Albany and Troy and nearby towns, and they used the two farmhouses already on the farm. Another house, forty by eighty feet, was built for the other families which came in the spring of 1844.[7] This building was three stories high with long corridors. Suites of rooms on each side were set aside for families. The third floor was reserved for bachelors. Passageways connected the new building with the old ones, which now became a dining room and a kitchen for the group. The big barn already on the place served the association during the twelve years of its existence. By 1844 the population included about ninety persons and at one time there were nearly forty children under sixteen in the community.[8]

The chief industry at the Phalanx was farming. Land was planted as soon as it could be worked. The impoverished earth was improved by marl, which was used to build up the soil before the advent of commercial fertilizer. During the years the community lived on the farm, it was claimed that forty thousand tons of marl were scattered over the land. Three separate beds were found on the property, on a stream known as Hop Brook. Excavations as deep as forty feet failed to reach the bottom of the deposit.[9]

The first months were difficult ones. Day after day, men who had never before come into contact with manual labor worked with shovels and picks, hoisting marl from the pits with derricks. It was then carried in oxcarts and spread over the land.[10] Even though the men were of a more practical type than most of those who had joined Brook Farm, few had had much experience in farming. Two tales are told that indicate their inexperience. When two cattle got their horns locked in the woods, the men sent to the carpenter shop for saws with which to cut off the horns. Again, when some of the workmen attempted to

[6] *Monmouth Democrat*, Freehold, August 23, 1855, printing of original bill of sale, as noted in Swan, *loc. cit.*, p. 49.

[7] Noyes, *op. cit.*, p. 449.

[8] Swan, *op. cit.*, p. 49; Noyes, *op. cit.*, p. 449.

[9] Noyes, *op. cit.*, p. 449.

[10] *Red Bank Register*, January 24, 1935.

drive a wide farm wagon through an open gateway, they broke down both sides of the opening.[11] It was recalled by one of the members that the first winter the Phalanxers lived on buckwheat cakes and sorghum and the second winter they depended for some time on buckwheat cakes and water.[12]

In a few years life became easier. A few new members joined who were good farmers and expert mechanics. More implements were purchased and shops and mills were constructed for those mechanically inclined. Slowly the business organization was systematized and co-operated living developed in full swing. The products of the Phalanx mills, wheat, rye, and buckwheat flour, mustard, corn meal, hominy, and samp, gradually became favorably known, especially in New York.[13] The marketing of boxed cereal, particularly a fine type of hominy, was begun. It was claimed this was the first boxed cereal in the country.[14] The colony also started the practice of sending choice fruits and vegetables in attractively marked containers to the New York City market, where it brought a good price.[15] In July, 1852, the first bushel of tomatoes was sent to New York, where it sold for eight dollars. The orchards also provided a source of income; peaches, apples, pears, plums, nectarines, quinces, and grapes were grown. Small fruits, especially strawberries, were raised in considerable abundance.[16] In 1848 a large kiln was constructed to dry okra and fruits, principally peaches and apples.[17] Later bottled fruits and tomatoes, sealed to preserve their original flavor, also found ready sale. The New York market was reached by water, and for a few years the colony owned part interest in one steamboat that ran from Red Bank and another from Keyport.[18]

[11]Description in *New York Sun*, September 30, 1883, quoted in Franklin Ellis, *History of Monmouth County* (Philadelphia, 1885), p. 669.

[12]*Asbury Park Press*, August 25, 1929; Swan, *loc. cit.*, p. 49.

[13]Swan, *loc. cit.*, p. 49.

[14]*Asbury Park Press*, August 25, 1929.

[15]"They were 70 years ahead of their times," remarked A. P. Coleman of Red Bank in 1929. He was a son of one of the founders. *Asbury Park Press*, August 25, 1929.

[16]Swan, *loc. cit.*, p. 54.

[17]*Red Bank Register*, January 24, 1935.

[18]Swan, *loc. cit.*, p. 49 *et seq.*

Life at the Phalanx

Despite an improving economic situation, the community was soon forced to face increasingly serious problems. The difficulty in acquiring the right type of new members for the colony limited its development and finally became an important factor in its demise.[19] Horace Greeley declared this a serious obstacle to the success of any socialistic experiment. Along with the noble and lofty souls who were willing to labor and suffer reproach for any cause that promised to benefit mankind, there thronged "the conceited, the crotchety, the selfish, the headstrong, the pugnacious, the unappreciated, the played-out, the idle and the good for nothing, generally." Mr. Greeley added that these people "finding themselves out of place and at a discount in the world as it is, rashly conclude that they are exactly fitted for the world as it ought to be. These may have failed again and again, yet they are sure to jump into any movement as if they had been born expressly to direct it . . . Destitute of all means, of practicability, of prudence, tact and common sense, they have such a wealth of assurance and self-confidence that they clutch the responsible positions which the capable and worthy modestly shrink from."[20]

Planned for an optimum membership of two thousand in accordance with the Fourier scheme, the Phalanx never numbered more than 150 adherents. Obviously, new members were needed if the colony was to progress. After a visit in July, 1852, Greeley mourned that the property could support a thousand people, yet could not get them. Men who sought security from a competitive world found a haven in the associated living of the Phalanx, but many residents admitted that they individually would be better off outside than they were inside. A discontented member who had been in the colony five years complained that after the community had been in existence for nine years there were fewer members than at the beginning. He felt there was something wrong in the system being practiced. In

[19]"It was easy enough to get lazy men, but practical and thorough business men were scarce. Five (or ten) cents a day extra was not sufficient to secure them. Promising, ambitious young men, growing up among them, did not see great inducements." Description of life at the Phalanx, *New York Tribune*, November 3, 1866.

[20]Horace Greeley, quoted in Noyes, *op. cit.*, p. 653.

theory all the work was to be done by members, yet it had been found necessary to hire sixteen Dutch and German laborers to help conduct the farm. Carpenters were especially needed, but they had to be hired at $1.50 a day. Carpenters did not join the Phalanx. Some members thought the wages were too low, though to offset this the cost of living was not much over two dollars a week.[21] This included washing and everything but clothes and luxuries.

To avoid the ne'er-do-well, new applicants for membership were carefully screened. By requiring credentials and a long term of probation, the colony avoided what had been one of the main causes of disaster in other communities, such as in Owen's New Harmony experiment. Once the applicant was approved, he was invited to come to the colony as a visitor for thirty days. Following this period, he might be allowed to stay as a probationer for one year, during which time he was given a try at various kinds of work and, at the same time, the members with whom he worked side by side were able to judge his eligibility. At the end of the year a vote of the entire membership was taken. Only one applicant was eventually deemed unworthy and he and his family were required to leave.[22]

The community nevertheless did not escape the inevitable consequence of bringing together a body of mature people with their families, among whom there were many individuals who came reluctantly. It was realized at the outset that new members would be slow to readjust themselves to the new relations. In fact, wide differences of opinion were manifest soon after the colony was founded. There were two principal views. One group, opposed to Fourier's principles, advocated the centralization of power, with the view of making the administration autocratic. This group claimed that only in this way could order be maintained. The other sought to emphasize the rights of the individual. After many days of argument, the form of industrial organization advocated by Fourier prevailed. Everyone was to become his own employer doing what he was best qualified to do

[21]A. J. MacDonald, report of July, 1852, visit to Phalanx, quoted in Noyes, *op. cit.*, p. 483.

[22]Swan, *loc. cit.*, p. 51.

and receiving for his labor precisely his share of the product.[23]

Of special interest to today's citizen who has read about the collective farms in the USSR, is a discussion of labor in the Phalanx. According to Fourier's plan, all adults were divided into groups with a head for each. Related groups were known as "series." The Agricultural Series was divided into the market garden, the marling, the farming, and the orchard group. The Manufacturing Series was composed of millers, carpenters, iron-workers, tinworkers, and woodmen. The Livestock Series looked after the horses, cows, and oxen. The Festal Series had charge of music, dancing, and dramatics. The heads of the groups formed a sort of industrial council which met each evening to plan the work for the next day. Before each worker went to bed, he could read from the bulletin board his assignment for the following day. The heads of the groups took their responsibilities very seriously. The chief of the agricultural group complained that if he was awakened in the night by rain, his mind was so busy revising his next day's plans that he was not able to go back to sleep again.

The Domestic Series was composed of the women in the colony. They were divided into groups in charge of cooking, dishwashing, dining-room work, dormitory and halls, lamps, dairy, sewing, dressmaking, and millinery. A former member recalled that the most energetic woman was put in charge of the washing group. This meant she had to work the hardest. Some of the women, though filled with enthusiasm for the cause, broke down with hard work. The idea that woman in association was to be relieved of many cares was not realized.[24]

Every able-bodied person, including children who had reached the proper age, had an appointed task and promptness was insisted upon as a cardinal virtue. Compensation for labor was rated by the hour. Time books were prepared for each group and each member recorded his or her time under its proper division.[25]

The seriousness with which the residents viewed their mem-

[23]Noyes, *op. cit.*, p. 458.
[24]Swan, *loc. cit.*, p. 51; *New York Tribune*, November 3, 1866.
[25]*Red Bank Register*, January 25, 1935.

bership in these verious groups is evident in a description of the first funeral held at the Phalanx seven years after its establishment. The deceased member had been head of the Kitchen Garden Group and on the top of the coffin, draped and crossed, rested a hoe and a spade. The other members of this group acted as pallbearers. In the funeral procession, following the family, came the rest of the Agricultural Series, including the Market-Garden group, "with pickaxes and shovels in rest, draped"; the Farming Group, the Orchard Group, "all with their implements draped." The Domestic Series attended in a body, "with the proper implements draped," and the Festal Series bore with them "Humboldt's Cosmos, as a symbol of all knowledge, draped," and two members carried special equipment: one, a "flute, draped," and another, "a roll of music, draped." The Livestock Series led "four robust farmhorses with head-stalls, draped"; the Manufacturing Series "with a draped miller's staff, presented the millers with their tools, the carpenters with theirs, the iron and tin-workers and woodmen each with an appropriate implement . . . draped." It was explained that the ceremony at the grave differed little from a similar one anywhere. Nothing was said which would startle or shock the most orthodox Christian.[26]

Fourier believed men would be happier if relieved of the monotony of their labor, and hence the members of the colony were allowed to change from one kind of work to another. During the first years of the community's existence there seems to have been an atmosphere of happiness among the general workers, although the heads of the group sometimes felt that their responsibilities were too heavy. Visitors noted cheerfulness and elasticity of spirit, and lack of exploitation of one class by another. One commentator felt that servile relations between employer and employee had been abolished.

There was a differentation in wages according to the type of work done. Wages at the Phalanx were set on the principle that the least agreeable and the most exhausting work would receive the highest pay. In general, earnings ranged from six to ten

[26]Description in *New York Sun*, September 30, 1883, quoted in Ellis, *op. cit.*, p. 670.

cents a day for planning and supervision. Women earned more relatively in the colony than in outside society. The pay was low, but the members received everything at wholesale cost, including material for clothes and shoes, which were made by their own dressmakers, tailors, and shoemakers. The cost of food was low, since most of it was produced on the farm. No one grew rich under such a system, but it was felt that since provisions for the sick, infirm, and aged were guaranteed if a member spent his life in the community, there would be no need for saving, or for worry about sickness and old age.

In 1847 a large building known as the phalanstery was built. Suites were provided for families on the top or second floor; the first floor contained the office, library, reception room and the "grand saloon." This latter hall was large and well proportioned. At one end was a musicians' gallery under which was placed the grand piano; at the other end was a large fireplace. The room was lighted by windows on both sides and the walls were decorated with historical scenes. Portraits of famous men were hung on the walls. The old buildings which had served as dining hall and kitchen were put to other uses and eating facilities were established in the phalanstery. The grand saloon served as the dining room and, when needed, as a lecture room and ballroom. There was no institutional atmosphere in the dining room. Small tables were arranged on each side of the room, and most families preferred to have their own. The tables were well appointed, and were set with gleaming porcelain and spotless linen.[27]

The food was simple but wholesome. The doctrines of Sylvester Graham were popular at the time. In addition to the making of bread and porridge from unbolted flour, he taught that there was better food for man than the flesh of animals and that spices and salt, except in the smallest quantity, should be avoided. A special table in the dining room was provided for those who wanted to follow the Graham diet. The cooking was done entirely by steam supplied from a boiler and engine adjoining the kitchen. The main building was heated in the same manner,

[27]Swan, *loc. cit.*, p. 49 *et seq.*

and a steam laundry with every convenience then known for lightening labor was also connected with it. Water was forced through pipes by pump and water wheel.[28]

A change from the boarding house type of menu to a restaurant system was advocated in 1848. It was well established by 1852, for a Mr. MacDonald, whose writings are one of the best sources of material on the Phalanx, visited the colony in July of that year, and observed that the members had "altered their eating and drinking arrangements" and had "adopted the eating house system."[29] Each individual was provided with a bill of fare and order book. The waiters gave a metal check for each article of food. At the close of the meal these were added up in the book bearing the name of the family or person. At the end of each month the total of meals and of room rent was ascertained, and then a balance was struck between labor given and the cost of boarding and lodging. The living expenses averaged from $2.00 to $2.50 a week. Each person was charged 36½ cents a week for the use of the dining room. The waitresses were usually young women of the Phalanx. They received 6¼ cents an hour for their labor.[30]

The prices for food were in keeping with the comparatively low wages. Ham and eggs were fifteen cents; sausage, ten cents; fish, ten cents. At the time of MacDonald's visit to the colony in 1852 coffee was half a cent a cup; butter, half a cent; bread, one cent a plate; meat, two cents, and pie, two cents. Breakfast averaged from one cent to three and a half cents; dinner from four and a half to nine cents; and supper from four and a half to eight cents. MacDonald noted, however, an increase in charges since his first visit, and complained, "For five meals and very inferior accommodations twice, I paid $1.75." He then added sententiously, "The Phalanx paid 5% dividend on stock for the last year."[31]

Two problems developed in the dining hall. From the beginning it proved difficult to give equal treatment to everyone served. Some members contrived their work so as to be nearby at meal-

[28] *Ibid.*, p. 56; *Red Bank Register*, January 24, 1935.
[29] Noyes, *op. cit.*, p. 481.
[30] Swan, *loc. cit.*, p. 57: *Red Bank Register*, January 25, 1935.
[31] *Asbury Park Press*, August 25, 1929; Noyes, *op. cit.*, p. 484.

time. They always heard the first ring of the bell and got the choicest foods. In separate family living, these could be dealt out fairly, but at the Phalanx those who were ready to eat seized upon them the first thing. Some workers could not avoid being late, for on a farm, teams must be fed and watered, cattle driven up or out, and bars or gates closed. Those who did these things were not able to drop their tasks at the sound of the bell, and they had to wash before they could eat, since they were sweaty and dirty. For all to have equally good food, it was necessary to provide only the very best, and when this was done, living became expensive and the economies of the Association disappeared. The other problem concerned the functioning of the restaurant system. The counters or tickets which the waiter gave out necessitated a great deal of bookkeeping, and a full time bookkeeper was required to keep the dining hall accounts.[32]

With respect to education the Phalanx followed a far-sighted program which gave children an insight into the actual production and distribution of wealth, the administration of affairs, and the science of keeping accounts. An evening school was established for the young men who were working during the day. The subjects taught in it included common and higher mathematics, music and languages. A good library was available. Much of the teaching for the children was carried on directly around the activities of the child. He learned from immediate contact about the miller and the mill, the farm and farm products, the blacksmith and his forge, and the tailor who was working on his clothes. Formal classes were held in an old farmhouse on the property, about a quarter of a mile from the main building. Here again, direct methods of instruction were used. One former member recalled that when she was a child in the school the pupils drew from objects and studied the plants themselves rather than relied upon a written description in a botany book. A letter written in 1846 observed that the children spent the whole day at the school. They set out and cleared up their own dinner and were soon to have an "herbary" and a flower garden by themselves. At this time the school numbered about twenty children whose parents were free from the cares of children during the day and

[32] *New York Tribune*, November 3, 1866.

could thus work without interruption. In one of the smaller houses near the main building was a day nursery where the youngest were cared for if the mother wished to work.[33] By 1853 the situation had deteriorated. A visitor writing in a New York paper observed disparagingly, "There is a sort of a school, but they don't teach much there worth knowing if results are to be the criterion. Cigar smoking is bad enough for men, but particularly objectionable for twelve-year olds."[34]

The steady stream of visitors offered opportunities for further education, especially for the adults, for many of the guests were persuaded to give talks, and conversations with them were stimulating. At one time a regular course of lectures was maintained.[35] The inaccessibility of the colony did not discourage the visitors. Red Bank had no railroad facilities until 1869 and the trip from New York involved a sail to Keyport and a long ride in the horse-drawn stage to Phalanx, or a long sail up a branch of the Shrewsbury River to Red Bank and a four-mile drive from there. Horace Greeley, who was one of the largest stockholders in the venture, was a frequent guest. He usually brought his wife with him. Alexander Woollcott, who was born on the property, recalls in his *While Rome Burns* that in the afternoon Greeley was particularly fond of taking a siesta on the front porch in a rocker. Woollcott remembers that the billowing of the bandanna which Greeley spread over his physiognomy and which bellied rhythmically with his snores was the signal for all the youngsters at the colony to walk on tiptoe.[36] Another enthusiast was Albert Brisbane, who, as we have already mentioned, wrote many articles on the Phalanx for the New York *Tribune*.[37] Other visitors included Margaret Fuller from Boston, considered by many to have had the sharpest mind at Brook Farm.[38]

Life at the Phalanx was not all work. The Festal Series of the Fourier plan provided for recreation as an important part of the communal life. It was the custom at the colony for all to join

[33]Swan, *loc. cit.*, pp. 59-60.

[34]*New York Tribune*, September, 1853, quoted in Noyes, *op. cit.*, p. 494.

[35]William A. Hinds, *American Communities* (Chicago, 1902), p. 246.

[36]Alexander Woollcott, *While Rome Burns* (New York, 1935), p. 63; see also *Asbury Park Press*, August 25, 1929.

[37]*Asbury Park Press*, August 25, 1929.

[38]Swan, *loc. cit.*, p. 62.

in a social meeting in the big hall at the close of the day. Both young and old participated in singing and dancing. A dancing class was a regular feature, and on special occasions a Negro fiddler or an orchestra was provided by the management. Dramatic ability was fostered and each winter several plays were presented before appreciative audiences. Between the main building and the highway leading toward Red Bank a brook had been dammed and a small lake was formed. During the summer, members enjoyed canoeing on the lake after supper, or strolling along the shore. At times work and play were intermingled, as when the farmers brought baskets of peas from the field and the women and girls gathered at the kitchen door and sang as they shelled them. Particular holidays were observed with special events. An occasion was made of Fourier's birthday, April 7, when a fancy-dress ball was held in the evening. On July 6, 1845, MacDonald reported that he listened to addresses by Greeley and Channing in the Walnut Grove near the Phalanx. At the time of the visit of the Swedish feminist, Miss Bremer, children wearing garlands greeted her by strewing flowers in her pathway.

Two aspects of life at the Phalanx caused uplifted eyebrows on the part of the inhabitants of the surrounding countryside. One was the dress worn by the women; the other the rumors of "free love" in the colony. The Phalanx had been in existence for several years before the matter of dress was raised. In 1849 Mrs. Amelia Bloomer of New York State introduced a reform to emancipate woman's dress by adopting the Bloomer costume, which consisted of a sort of Turkish trousers over which was worn a full skirt ending just below the knee. Within the year the young women who served as waitresses in the restaurant at the Phalanx had adopted a slightly modified version of it. Soon other women at the Phalanx were wearing the costume. They found it well suited to their work in the fields and around the machinery in the flour mill. The costume was usually changed for a long dress when shopping expeditions were made to nearby villages, and especially to Red Bank, which was then a village of about sixty houses. Red Bank at that time was just large enough to enjoy being scandalized and doubtless the appearance on its main street of two or three bold misses who had not seen

fit to trail their long skirts through four miles of sand between the Phalanx and Red Bank would have been enough to cause the inhabitants to believe the worst.[39]

Visitors to the Phalanx generally approved of the costume. During her visit Miss Bremer commented favorably on the pretty and becoming toilets of the girls.[40] When Mr. MacDonald paid his first visit to the colony in October, 1851, he saw several couples dancing cotillions to the music of a violin in the large dining room, from one end of which the tables and chairs had been removed. Several of the women were dressed in the new costume, which he described as no more than shortening the frock and wearing trousers the same as men. "I had not thought much of this dress before," he wrote later, "but now I was favorably impressed with it when I contrasted it with the long dresses of some of the dancers. This style is decidedly superior, I think, for any kind of active employment." It seemed to him that the costume was very simple. The frocks were worn about the same length as the Highland kilt and ended a little below the knee. The trousers were straight and both were made of plain material. Afterwards he saw some of the ladies in more elaborate suits of this fashion and thought they looked very elegant.[41]

The popularity of the costume continued until the end of the experiment. A visitor to the colony following the disastrous fire of 1854 noted "several young ladies in their picturesque working and walking costume—a short dress or tunic coming to the knees and loose pantaloons."[42]

Neighbors also looked in doubt and in some cases fear, at what seemed to be a heathen colony in their midst, for the rumor got around that the Phalanx was a "free love" institution. It is a matter of fact that the members did not develop the same attitude toward the institution of marriage as did some Fourier adherents. Some of the latter were not averse to unconventional relations between the sexes, and the public often classed all com-

[39]*Ibid.*, pp. 58-59; see also *Red Bank Register*, January 24, 1935.

[40]Swan, *loc. cit.*, p. 56.

[41]Description of MacDonald's first visit to Phalanx, October, 1851, quoted in Noyes, *op. cit.*, p. 475.

[42]Description in *Life, Illustrated*, issue for August, 1855, quoted in Noyes, *op. cit.*, p. 496.

munal groups alike. Unimpeachable witnesses averred that there was never cause for scandal at the Phalanx. Marriage among the members was frequent and happily celebrated and the marriage relation was honored and respected.[43] Fourier himself had declared his views on marriage when he stated firmly that "That man has no claim to confidence who advocates such absurdities as . . . absence of divine worship or rash abolition of marriage."[44]

The End of the Community

In 1850 the Phalanx was considered a thriving colony, but within six years the domain had been sold and the joint stock company dissolved. The immediate cause for the colony's end was a devastating fire in 1854. In the middle of September of that year at about 6:30 Sunday morning fire broke out in the main mill. By the time of discovery it had gained great headway. A strong easterly wind carried the flames into the center and western end of the structure. The wooden building was about a hundred feet square and three stories high. In the basement was a thirty-horsepower steam engine, and on the floors above was machinery for the manufacture of flour, hominy, and samp. Adjoining the mill on the north was a general business office. This contained the account books of the Association, the most valuable of which were saved. Adjoining the office was the sawmill, blacksmith shop, tin shop, and so on, with valuable machinery. All was destroyed.[45]

Unfortunately the insurance company which issued the policies to the Phalanx possessed insecure resources and was put into bankruptcy by the fire. The loss, estimated at about $10,000, was complete. Horace Greeley, still interested in the venture, is said to have offered $12,000 with which to replace the buildings, but the offer fell on deaf ears[46] because of more fundamental influences which had been affecting the community for a number of years.

An analysis of the basic factors which brought an end to this

[43] *Red Bank Register*, January 24, 1935; Swan, *loc. cit.*, p. 58.

[44] Fourier quotations in Bates, *op. cit.*, p. 385.

[45] *New York Tribune*, September 13, 1854. "There was a large quantity of hominy and flour and feed destroyed with the mill. The carpenters' shop, a little south of the mill, was saved by the great exertion of all the members, men and women. All else in that vicinity was a smouldering mass."

[46] Swan, *loc. cit.*, p. 63.

attempt at communal living presents pertinent comparisons with certain salient and indispensable characteristics of present-day democratic living. Even prior to the fire, there were evidences of underlying difficulties. A spirit of division had entered into the communal life. "The Phalanx failed," stated one analyst in 1868, "because it lacked the *faculty of agreement*. Divisions in a household, in an army, in a nation, are disastrous and unless healed are finally fatal."[47] Illustrations of this feeling are plentiful. In the spring of 1853, in the tenth year of the experiment, a secession occurred which resulted in the formation of another association called the Raritan Bay Union, at Perth Amboy, New Jersey. This splinter group, which belonged to the industrial series of the Phalanx, believed that many branches of business might be carried on advantageously at Perth Amboy and that "the best class of mechanics" would "soon find their interests and happiness promoted by joining." They promised that extensive shops would be erected and either carried on by the corporation or leased. Every man was to be paid for what he did, but no one would be paid for doing nothing.[48] The short-lived Perth Amboy colony, which laid less emphasis on communal living, held an intermediate position between the Phalanx and ordinary society. The offshoot drew away a portion of the members of the Phalanx. Although it amounted to little as an experiment, the secession weakened the parent community.[49]

Another example of the spirit of disagreement occurred soon after the fire. A group of members wanted to establish a steam mill for making flour at nearby Red Bank. They felt that since the Red Bank location offered immediate water communication with New York City, about two thousand dollars a year would be saved in teaming. The secretary of the Association was absent

[47]E. H. Hamilton letter, dated March 31, 1868, appearing in the *Circular*, April 13, 1868, and quoted in Noyes, *op. cit.*, p. 510. Hamilton was a member of the New York State Oneida Community in 1868.

[48]Correspondent to the *New York Herald*, June, 1853, quoted in Noyes, *op. cit.*, pp. 487-88. "Will they drag the drones out?" queried the contemporary.

[49]Noyes, *op. cit.*, p. 489. Not all those seceding left for Perth Amboy. Some, according to an account written in 1856, preferred to "establish themselves in a more genial latitude to working hard . . . to regain the loss by fire." These left for a colony in Texas. (See statement in the *Social Revolutionist*, issue for January, 1856, quoted in Noyes, *op. cit.*, p. 499.) The colony in Texas had been established by Victor Considerant.

during the discussion. When the plans were laid before him on his return, he vetoed them. A number of members were dissatisfied with the decision and thirty left in a body to start another movement.[50]

The lack of zeal and the accompanying loss of the spirit of initiative on the part of the leaders of the colony was another factor in its disintegration. A reporter from the New York *Tribune* visited the colony in September, 1853, a year before the fire, and observed that most of the people were of a decent sort, but they were evidently not working for an idea. They did not appear to make any effort to extend their principles and as a general thing they did not do any building unless persons wanting to join built for themselves. The number of members and probationers had recently decreased to the point where the community had found it necessary to employ more hired laborers.[51]

This lack of inner conviction made room for invidious comparisons between economic conditions within the colony and those in the outside world. Some of the more outstanding members were especially dissatisfied when they compared their wages with what they would earn outside for the same type of work. Indeed, some authorities believe that the Phalanx wage regulation scheme was the principal cause of its dissolution. For example, a skillful teacher who received nine cents an hour at the Phalanx, might earn five dollars for two hours' labor in the outside world. The foremen of the departments received only a few cents a day more than the common laborers. After working hard all day with the hired men, they had to spend their evenings planning what each worker was to do in the morning.

[50]Letter of E. H. Hamilton, written March 31, 1868, appearing in the *Circular*, April 13, 1868, and quoted in Noyes, *op. cit.*, pp. 508-09. Hamilton had gone to the colony to talk to onetime members of the Phalanx to find out the causes for its collapse. He said a member told him, "The great mistake of the Associationists everywhere made all through these movements was to locate in obscure places which were unsuitable for becoming business centers. Fourier's system is based on a township. An Association to be successful must embrace a township." Hamilton then asked the member, "If you get a number sufficient to form a township, will there not still remain this liability: to be broken by diversity of judgments arising as you had just related to me?" "No," came the answer. "Let the movement be organized aright and it might break up every day and not fail." Hamilton then commented, "The story taught me so clearly that the success of Communism [communal living] depends upon something besides moneymaking."

[51]*New York Tribune*, September, 1853, quoted in Noyes, *op. cit.*, p. 493.

The additional pittance they received was not sufficient to keep them satisfied. It was evident that too little difference was made between the labor of brain and of muscle.[52] A good number of the members of the colony were beginning to feel that working for money would be better for them than working for an idea. Thus many of them gradually began to lose their first deep-rooted idealism.[53]

Other basic factors worked against the success of the Phalanx. A serious reaction developed from the impact of denominational influences upon the religious life of the community. Denominational religion had no place in the Fourier plan even though Brook Farm in Massachusetts remained Unitarian to the end. The Phalanx was non-sectarian, but not non-religious. The members represented every denomination, and everyone was free to follow his own religious instructions. On Sundays the hall was at the disposal of any group which cared to worship there. Although several ministers were resident members, the community did not pay any to preach. However, religious services were held every Sunday. The spirit of religious toleration was mistaken by sectarians for irreligion.[54] In a local Freehold newspaper in 1851 an observer who called himself "A Friend to Bible Religion" professed to see what he called "the cloven foot of infidelity" in the members' failure to follow what he considered orthodox teachings.

Evidently an acrimonious controversy developed within the community over this question. An article by one of the Phalanx leaders, published in the fall of 1853 in the New York *Tribune* under the caption "Religion in the North American Phalanx," lamented the recent imposition of a missionary effort among the colonists, and mentioned attempts to kindle old fires. The writer censured the officiousness of busy sectaries who were not able to understand how people could associate without adopting some sectarian profession of religious faith, and a partisan form of religious observance. The authorities of the Phalanx had never interfered in the matter of private faith and had allowed various

[52]Hinds, *op. cit.*, p. 248.

[53]MacDonald, description of first visit to Phalanx, October, 1851, quoted in Noyes, *op. cit.*, p. 478; Swan, *loc. cit.*, p. 64.

[54]Swan, *loc. cit.*, p. 61.

groups the use of a room and whatever audience they could attract. He deplored the fact that during the past summer there had been a very persistent effort to press upon the colony special denominations, and there had been a public discussion of religious dogmas, during which the usual sectarian uncharitableness had been exhibited. An immediate outcome of the controversy was the withdrawal of one stockholder from the Phalanx because of the theological quarrel.[55]

Still another difficulty arose from the actual ownership of th colony's property. Since it was a joint-stock company, it was important for the members to feel themselves part owners, but the capital of the concern was nearly all owned by non-residents who had invested their money without expecting a profit, since the stock was nearly always below par. Most of the members who did make any savings during their stay at the colony invested their money in more profitable stock, leaving absentees to keep up an Association in which they had no immediate interest. Some commentators felt that the majority of members who did not have stock in the organization failed to show enough interest in the movement and it was the zeal of the few disinterested philanthropists that caused the institution to be carried on.[56]

Definite limitations had been put on the type of new members who might be allowed to join the community. It was the policy of the colony to admit only those who could do some kind of farm work, or someone who had mechanical ability. These restrictions tended to neglect the intellectual and aesthetic element. The founders of the Phalanx attributed the failure of the Brook Farm Association to an undue predominance of these types and in trying to avoid this danger they may have run into the opposite error. It was necessary to have idealists to carry out an ideal, but farmers and mechanics were likely to be practical men. [57]

The Phalanx did not come to an immediate end after the fire. Communal living continued for a while, even though there was no agreement on the reconstruction of the grain mill and the

[55]*New York Tribune*, September, 1853, quoted in Noyes, *op. cit.*, pp. 489-90.

[56]Correspondence in the *Social Revolutionist*, issue for January, 1854, quoted in Noyes, *op. cit.*, p. 498.

[57]*Ibid.*, quoted in Noyes, *op. cit.*, p. 499.

other buildings that had been burned. A visitor from New York wrote in August, 1855:

> After supper the lawn, the gravel walks and little lake-front of the Phalanstery present an animated and charming scent . . . Nearly the whole of the place is out-of-doors. Happy papas and mammas draw their baby wagons . . . groups of little girls and boys frolic in the clover under the big walnut trees by the side of the pond . . . men and women are standing here and there in groups engaged in conversation while others are reclining on the soft grass . . . There seems to be a large measure of quiet happiness here.

But he noticed signs of anxiety in the community. The future appeared in doubt, and some of the members were clamoring for a dissolution of the Association, which they felt had proved a failure.[58]

The end of the community came only a few months later. In the winter of 1855-56 the domain was sold for approximately two-thirds of its value.[59] Fair treatment was given the stockholders, especially those who were non-resident. They had been receiving from four to five per cent interest annually, and now they were paid completely for their stock at par value. The few resident stockholders were given about sixty per cent on their investment when all the other debts had been paid.[60]

The new owners of the acreage tried to keep the remaining buildings in repair, but they could not care for the grounds. A member of a phalanx in Ohio visited the North American Phalanx in 1866 and noted that the large building was still standing in good repair, and was about to be used for a school. Almost twenty years later, in 1883, a newspaper correspondent observed that the buildings could be seen through the trees and were in good enough repair that it would be difficult to decide in a glance whether the place was deserted or whether people still lived there. The pond, the lawn, and the trees were neglected.[61]

By 1935 the north wing of the big building, the phalanstery,

[58]Report in *Life, Illustrated,* August, 1855, quoted in Noyes, *op. cit.,* p. 496; also quoted in Hinds, *op. cit.,* p. 242.

[59]The *Social Revolutionist,* January, 1856, stated, "The North American Phalanx has decided to dissolve . . . When I visited it two years since (1854), it . . . was in many respects thriving." Quoted in Noyes, *op. cit.,* pp. 497-98.

[60]Swan, *loc. cit.,* p. 65.

[61]N. C. Meeder, 1866, visitor, quoted in Hinds, *op. cit.,* p. 244.

was razed as unsafe. This had fallen into rapid decay because of a bad leak in the roof. In 1949 the last building of the Phalanx was sold at auction for five hundred dollars to satisfy a claim and when the present writer visited the place in the summer of 1950, much of the eastern end of the remaining building, in which two or three families were living, was on the verge of falling in. Possibly to some idealists or escapists the Phalanx was a socialistic experiment "100 years ahead of its time,"[62] with its scheme of profit-sharing and a thirty-hour week, but it is evident it did not meet the needs of its members. The American people have not hurried into co-operative communities like the Phalanx. In fact, few people today would suggest that such co-operative living holds the clue to the best life mankind can hope to enjoy.[63]

[62]*New York Times,* May 5, 1949.
[63]See Bestor, *op. cit.,* pp. 2-3.

SMALL & SUNDRY

"Faster Yet"

"The Express Mail was transported between Philadelphia and Jersey City a few days since with unparalleled speed. The time occupied on the several sections of the route were [*sic*] as follows:

"From Philadelphia to Trenton, (Railroad, steam,) 1 h. 5 m.

"From Trenton to E. Brunswick, (coach) 2 h. 23 m.

"From East Brunswick to Newark, (Railroad, steam,) 39 m.

"From Newark to Jersey City, (horse power) 31 m.

"Distance about 85 miles. Total time, 4 h. 38 m.

"This, we believe, is the most rapid traveling, for the distance on record."—*Newark Daily Advertiser,* quoted in the *West Jersey Observer,* Bridgeton, N.J., Dec. 17, 1836. Contributed by Dr. Richard P. McCormick.

Brrrr!!

Commenting on recent baptisms in the Raritan River, one of the editors of the Paterson *Guardian* recalls "seeing forty-three persons baptized at the same place [Martin's Dock, at New Brunswick] some twelve years since [about 1845], in mid-winter. At that time a hole had to be cut in the thick ice, and so severe was the weather that persons with rakes were all the time engaged in raking off the surface ice as it froze, whilst waiting for the arrival of the party for baptism. The bystanders had their ears muffled, and the piercing north-west wind made it perishable almost to remain out doors. But the old white-headed clergyman, aged perhaps about seventy, went down into the water and baptized the entire number without flinching. And this was done, too, where the current is very strong, and it was almost impossible for a man to stand up during the flow and ebb of the tide. We expected every moment to see one slip out of his hands and float under, yet the old man's hands were stayed, and no accident occurred."—*Daily New-Brunswicker,* April 6, 1857.

Via Jersey City (1879)

"On arriving at Jersey City ferry [in New York City, December 6, 1879] we alighted, under cover, at a commodious booking-office; and our luggage was at once hoisted on to a high counter to be 'checked' . . . After about five minutes passed in a neat waiting-room, the doors swung open and we stepped on board the Jersey ferry boat—a huge steam-launch with a hurricane deck and a comfortable cabin for ladies, in which no smoking was permitted. We glided easily and almost noiselessly across the North River . . . to Jersey City. Landing—still under cover—we found ourselves in a spacious, well-warmed, and tastefully decorated *salle d'attente,* almost Swiss chalet-looking with its prettily carved decorations and inlayings

in fancy woods. In the old time an American railway depot was little better than a log cabin on a large scale . . .

"The waiting-room at Jersey City —perhaps a trifle too well warmed with anthracite coal . . . was provided with all kinds of travelling comforts. There was a drinking fountain, yielding inexhaustible supplies of iced water. There was a bookstall well provided with newspapers and illustrated periodicals; a kiosque where cigars, cigarettes, smoking and chewing tobacco, could be obtained—the quid has still a few votaries left—and you may be sure that there was a very grand 'candy' stall, overbrimming with those lollipops so irrepressibly dear to the American palate. 'Candy' and 'caramels' are 'institutions' in this country. Swiss *confiseurs,* German *conditorei* keepers flock over here and make fortunes . . .

"[The writer comments at length on the seductive and dyspeptic qualities of American pie.] There was a handsome restaurant attached to the waiting-room at the Jersey City terminus, and I have no doubt that pie galore was to be found in the bill of fare; but I had newly breakfasted, and could defy the voice of the charmer. More pleasant and more novel was it—on American soil—to contemplate the trim little maidens tripping about offering bouquets for sale, or 'boquets,' as, I know not why, the Americans persist in pronouncing and spelling the French noun . . .

"There was nothing, happily, to protest against in the railway time-bills arrangements at Jersey City. At a few minutes before one, wide portals again swung open; and without any crowding or fluster we passed from the *salle d'attente* to the platform. There were plenty of polite conductors and ticket collectors in neat uniform, with gold-braided caps, about; and we were at once directed to our particular Pullman car. This handsome and comfortable caravan needs no description on my part . . . We were duly inducted in our numbered fauteuils, while our wants, intellectual and physical, were sedulously ministered to by itinerant 'car-wallahs,' who perambulated the whole line of carriages offering for sale all the New York papers . . . together with Malaga grapes, California pears, and the inevitable candies and caramels. There was plenty of drinking-water on board the Pullman, which was fully warmed by means of steam-pipes; and at one end of the vehicle was a luxurious smoking room . . ." —George Augustus Sala, *America Revisited,* 4th ed., London, 1883, pages 89-95.

DIRECTOR'S DIARY

ALEXANDER J. WALL, JR.

ALTHOUGH the date of May 24th will be remembered by many as the occasion of the Morris and Essex Dog Show, at least 320 people will associate (and pleasantly too, we are sure) the day with the second annual New Jersey Historical Conference, held this year under the co-sponsorship of the Morris County Historical Society. The weather was not at its best but it could have been much worse. The reason it was not, Morristown natives tell us, was because of the dog show, for which a dry day is always carefully chosen in advance!

Anyway, it was an enjoyable occasion, featuring seventeen participants in lecture and workshop sessions, a tour of historic sections of Morristown, a luncheon and dinner and considerable worthwhile literature presented to each guest.

The program began at 11 A.M. in the Morristown High School with three concurrent sessions: a general session of lectures under the chairmanship of Mr. John T. Neal, Jr., and two workshop groups. Three speakers composed the panel of the general session: Dr. Harold F. Wilson, who spoke on "Life in the Bog-Iron Communities of the Shore Counties"; Alfred Hoyt Bill, whose topic was "When Congress Met at Princeton in 1783"; and Thomas T. Taber, who presented as his subject "The Morris and Essex Railroad." One workshop was devoted to historical restorations, in which Mr. Frederick L. Rath, Jr., director of the National Council for Historic Sites and Buildings, spoke on organizing a restoration project. He was followed by Mr. Loring McMillen, director of the Staten Island Historical Society, who illustrated with lantern slides his discussion of the problems of restoring an historic house. Meanwhile, in the other workshop, local and family history was discussed by Mr. E. Robin Little and Mrs. Elizabeth C. Denny Vann, respectively.

After luncheon, served in the high school cafeteria, a second general session was held in the auditorium, presided over by Mr. Alexander D. Fowler, president of the Morris County Historical Society. The Honorable W. Parsons Todd, mayor of Morristown, welcomed the group, and he was followed by Professor William Dunham of Seton Hall University, speaking on Mahlon Dickerson, and Mr. Melvin Weig, historian of Morristown National Historical Park, who presented an illustrated talk on historic Morristown.

The remainder of the afternoon

was devoted to the tour, for which a bus service was provided which carried those present to the Ford Mansion and Historical Museum, and through the Morristown National Historical Park area to the Wick House.

Following a turkey dinner, the evening session commenced with Dr. Richard P. McCormick, president of the New Jersey Historical Society, as chairman. Mr. Carl Carmer was the featured speaker, who addressed his audience on the subject of American folklore. The day-long program was concluded by a selection of early American folk songs and ballads sung by Tossi.

Many people contributed their services to make the conference a success. Although it is not possible to name them all, the conference owes a debt of gratitude to Mr. John T. Neal, Jr., of the Morris County Historical Society, who ably performed the difficult task of general chairman of arrangements; to Miss Bernice Garragus, in charge of registration; to Mr. Ben Burns, in charge of arrangements; to Mrs. George Koch, in charge of publicity; to Messrs. Edward C. Dowdall and Melvin Weig, who planned for transportation and the tour; to Miss May B. Leonard, chairman of exhibits; to Dr. Frank Bogle, superintendent of Morristown public schools, for his co-operation; and to Miss Alice R. Palmatier and Mr. Wilson A. Britten, of the New Jersey Historical Society's staff.

The annual meeting of the Woman's Branch was held at the Society's building on May 14, at which Mrs. Frederick Frelinghuysen was elected to the presidency, succeeding Mrs. Richard Hartshorne. Considerable assistance has been rendered the Society by the ladies during Mrs. Hartshorne's administration and we look forward with confidence to the continuation of this splendid co-operation, with Mrs. Frelinghuysen at the helm.

Following the business meeting and luncheon, those present were charmed with a program on historic quilts presented by Mrs. Florence Peto, who, with a display of her own quilts and those of the Society, explained the folklore and tradition that inspired their making.

A committee of the ladies, ably headed by Mrs. James C. Higgins, have spent many arduous hours rounding up, classifying, and storing the Society's costume collection on suitable racks and in moth-proof bags. It is most gratifying to see such fine progress being made.

Several accessions of note were received during the past three months, among them being an oil portrait by an unknown artist, of Dr. Samuel Fowler (1779-1844), U.S. Congressman and pioneer in the development of zinc deposits in New Jersey, the bequest of Frederic Bigelow; a collection of papers and deeds relating to the Parker family, presented by Mr. Dudley Parker of Morristown; eleven volumes of the *New Jersey Freie Zeitung,* covering several years during the period of 1880 through 1891, a gift of Fisher Brothers Travel Bureau, of Irvington; and a letter from General Winfield Scott dated May 16, 1850, paying his dues to the New Jersey

Historical Society, a gift of Mr. Van Dyk MacBride of Newark.

It is pleasant to welcome a new member to our staff. She is Miss Virginia Stanton, recent graduate of the New Jersey College for Women at New Brunswick, who began work with us on June 17 as assistant to the librarian. Miss Stanton's timely arrival will relieve our librarian, Mrs. Greene, of a mounting burden of cataloging and reference work, as well as facilitate the work of filing, consolidation of our book catalogues and stack arrangement.

A new exhibition, though still only partially completed, is now open to visitors. It is our New Jersey History Gallery, wherein one may follow the development of New Jersey from the days of its original Indian inhabitants through the Revolution. By next fall, when completed, the exhibition will carry New Jersey's story down to the present day. One may also see portraits of prominent New Jerseyans, as well as rarities in books, prints and broadsides.

Mr. Damon G. Douglas, third vice-president of the Society, was the recipient of a medal, struck by the New York Numismatic Club, presented to him following his retirement as seventieth president after holding office from 1949 to 1951. The medal was executed by Karl Gruppe and bears a likeness of Mr. Douglas.

THROUGHOUT THE STATE

The Monmouth County Historical Association at Freehold has been engaged in a variety of activities this spring. According to Mr. Edward Feltus, director, recent exhibitions have included the J. T. Lovett collection of Liverpool transfer jugs portraying American scenes, shown from February through April. An exhibition in May featured a photographic history of Monmouth County composed of work from two Monmouth County camera clubs. During June an exhibition of Korean art was shown and a Pennsylvania German exhibition, lent by the Metropolitan Museum of Art will run for three weeks in July. Also to be shown are examples of American primitive painting.

"Follow the leader" tours were conducted by the Association, with visits to the Dey Mansion in Preakness and to Washington's Headquarters at Morristown this spring. They were followed in May by a rummage sale in Red Bank and on May 24 and 25 the society conducted a county fair and antique show, sponsored by the Rotary Club at the Freehold Race Track which included a sport car exhibit.

On June 7 between 1500 and 2000 Boy Scouts visited the Association's museum and in addition, Mr. Feltus reports, large numbers of school classes continue to visit the society, where they hear a talk on New Jersey history and the Battle of Monmouth and are taken on a tour of the collections. Mrs. William C. Riker is president.

The Walt Whitman house at Camden was featured in a television

program on WPTZ-TV, Philadelphia Channel 3, on Sunday, April 13, from 2:30 to 3:00 P.M. The program was one of a series arranged by the station and the University of Pennsylvania.

The home of the "good gray poet" at 330 Mickle Street, Camden, is now a state-owned historic site administered by the New Jersey Department of Conservation and Economic Development. During the television program, viewers were welcomed by caretaker Mrs. Jean Roberts, then taken on a tour of the house, shown the original furnishings, souvenirs and mementoes treasured by the famous owner. Whitman occupied the Mickle Street house from 1884 until his death, March 26, 1892. The University's famous collection of Whitman writings was used and several works composed by the poet were read.

The Paramus Historical and Preservation Society at Ridgewood held its annual meeting on May 22 at which Mr. Wessels Bogert was elected president, succeeding Mr. Pierre Zabriskie. Their fourth annual Heritage Exhibition, held this year on April 24, displayed antiques and heirlooms and included working demonstrations of jewelry-making and repair, chair-caning and rush-bottom replacements. Another feature was a one-act play, presented four times during the day, entitled "Ye Olde Singing School." Mrs. H. F. Witherhead also reports considerable activity with schools and Scout groups. Present membership totals 285.

A healthy trend can be noticed in many sections of the state with regard to co-operation by historical societies with the schools. The Cumberland County Historical Society reports, through Mrs. Howard B. Hancock, that during May over three hundred children visited the Wood Mansion in Greenwich, operated by the Society.

In Ocean County, the Historical Society acted to contact all Ocean County schools, offering speakers for the beginning of the fall term. Immediate responses came from supervising principal Clyde W. Slocum, Toms River schools; William DeBellis, principal, Point Pleasant Elementary School, and Warren Hickman, principal at Ship Bottom, Long Beach Island School.

Secretary Jack Lamping reported on a dozen school trips conducted this spring with classes from Van Hiseville, Ship Bottom, Toms River, Lakewood, Lanoka Harbor, and Lakehurst. The tours visited such outstanding sites as the 1850 courthouse in Toms River; the one-time Rockefeller mansion on the Lake Carasaljo, Lakewood; old Potter Church, built in 1760 at Good Luck Point; and Barnegat Light State Park on Long Beach Island.

The Society recently elected officers for the next two years in the large courtroom of the historic 1850 courthouse in Toms River. Dr. Joshua Hilliard of Manahawkin was re-elected president.

At the Haddonfield Historical Society, Mr. John D. Morgan has been appointed chairman of a committee to ascertain the site of the first home of Elizabeth Haddon. It is known to have been located on

the Cooper River and to have been built about 1702. In 1713, after her marriage to John Estaugh, a larger home was built on a site nearer the center of the present town. This acreage was known as Haddon's Fields, hence the present name. Upon determination of the original site, the Society hopes to erect an appropriate marker.

The Schuyler family in Bayonne is also being memorialized. The Bayonne Historical Society has persuaded the city to name one of its parks in honor of the family, whose home, "Schuyler Hall," occupied the site in the 1880's and subsequently became the city's first high school. Elizabeth Schuyler of this family was the first wife of the late Nicholas Murray Butler, president of Columbia University. Mr. William S. Donnelly is president of the Society.

The Rutgers University Art Department recently received an 11-by-14-inch oil painting by John F. Kensett (1818-1872), "Shrewsbury River" (1859), as a gift of the Interfraternity Council. The library, too, acquired an important addition when it received the complete office file of the *Jersey Journal,* published at Jersey City since May, 1867, a total of some eight hundred volumes.

Among the papers of George B. McClellan, Jr., presented to the Library of Congress by Mrs. McClellan, are fifteen letters of the Civil War general, the bulk of whose letters have been in the Library of Congress for a number of years. General McClellan was a resident of Orange, New Jersey, and governor of this state from 1878 to 1881.

According to the May issue of *Tel-News,* the little publication received by telephone subscribers with their bills, Mount Holly is celebrating the two-hundredth anniversary of "Relief Fire Engine Company No. 1." On July 11, 1752, as a result of a meeting of a group of public-spirited citizens, the Britannia Fire Company of Bridgetown (as the town was then called) was organized. In 1765 they purchased their first engine, a hand-pumper. At the outbreak of the Revolution, the company took a new name, "Mount Holly," from a nearby hill, which the townspeople later adopted as their own name. The fire company selected its present name when a second company was formed in 1805.

The New Jersey Bell Telephone Company also extends a cordial welcome to all to visit the historical exhibit of early telephone equipment at its headquarters at 540 Broad Street in Newark. The exhibition is run by the Telephone Pioneers of New Jersey, veterans of twenty-one years or more of serving telephone users.

A bicentennial committee has been appointed by the Sussex County Planning Board to make plans for celebrating the two-hundredth anniversary of the incorporation of Sussex County in 1753. Tentative plans call for a pageant on the early history of the county and the erection of a log cabin in the Sussex County Park.

WORKS IN PROGRESS

Mr. Charles M. Jones of the Society of the Cincinnati in the State of New Jersey is compiling an historical book about that society which is to be illustrated with portraits of the founding officers and, so far as possible, all the original members of the New Jersey Society.

Mr. Roger N. Benson, 620 John Jay Hall, Columbia University, is preparing a thesis on "The Winter Encampments of the Continental Army in New Jersey, 1777-1781."

Dr. Harold F. Wilson of the New Jersey State Teachers College at Glassboro has just completed work on a two-volume *Social and Economic History of the Jersey Shore.* It will be published in July by the Lewis Historical Publishing Company.

Prof. James J. Flynn of Fordham University is working on a doctoral thesis pertaining to the dispute of the election of 1876 involving Hayes and Tilden. Prof. Flynn hopes that considerable new material will be found in the Bradley Papers at the New Jersey Historical Society.

Essex County Supervisor Walter S. Gray is preparing for the publication of an illustrated treatise on Essex County government with an outline of its origins in England a thousand years ago, its subsequent history and functions today.

Mr. John F. Roche is preparing a biography of Joseph Reed (1741-1785) for his doctoral dissertation at Columbia University.

Looking forward to its seventy-fifth anniversary, the New Jersey State Federation of Labor is gathering material to serve as the basis a comprehensive history of labor in New Jersey since 1879. It is expected to be published in book form for distribution to libraries, schools, A.F. of L. affiliates, and the public. Prof. Irving L. H. Kerrison of the Institute of Management and Labor Relations at Rutgers University is in charge of research.

Mr. Thomas A. Gullason is preparing a doctoral dissertation at the University of Michigan on "Ideas and Artistry in the Work of Stephen Crane," to be completed in 1953.

ANNOUNCEMENT

The Society is planning special meetings for its members, to be held during the coming year. The programs, all dealing in some way with the history of our state, will be varied as to detail.

The first such meeting will be held on Saturday afternoon, September 27, at the Society's building in Newark. Mr. A. M. Sullivan, author of several books, including *Tim Murphy, Rifleman, and Other Ballads* (1947), will address the meeting on a subject related to New Jersey's past and it is hoped that he will read some of his own historical ballads.

There will be refreshments and the completed New Jersey History Gallery will be opened officially.

NEW JERSEY IN PRINT

MIRIAM V. STUDLEY

When the New Jersey Historical Society was organized in February, 1845, it was resolved that the Executive Committee prepare an address to the public, "setting forth the objects of the Society, and soliciting information from our fellow citizens . . . and also donations of books, manuscripts, pamphlets, specimens in natural history, and whatever will tend to illustrate any department of the history of the State."

We still appeal for printed and manuscript materials, to be preserved in the Society's library and listed in the Proceedings. For her searching, the editor of this column has available in the Society's library, the Newark Public Library, and the Newark Museum library, a wide variety of books, periodicals, and state documents. Pamphlet material is harder to locate. We therefore ask the members to make known any new publications of local interest, or send copies to the Society, in order that we may list them immediately for the benefit of other members and of historical organizations throughout the state. Such works are usually offered in small editions, and unless one requests them promptly the word comes back, "Supply exhausted."

BOOKS AND PAMPHLETS

Craven and O'Meara, Medical Boswells to Jefferson Davis and Napoleon Bonaparte. By Chester D. Bradley. (Newport News, Va.: Privately Published by Chester D. Bradley, 1952.)* Dr. Craven was a Newark physician and inventor who was a Union Army surgeon. Reprinted from *Bulletin of the History of Medicine,* March-April, 1952.

The Delaware River Bridge, Twenty-Fifth Anniversary . . . 1926-1951. By the Delaware River Joint Commission of Pennsylvania and New Jersey. (Camden: The Commission, 1951. 31 pages.) Campaigns for a bridge from Camden to Philadelphia started in 1818; in 1870 Philadelphia newspaper announced "The annexation of New Jersey to Pennsylvania will now soon be accomplished"; in 1926, the bridge was opened!

Early Arts of New Jersey, Paintings, Silver, Glass, 1750-1850; an Exhibition at the New Jersey State Museum, January 17 through March 3, 1952. (Trenton: New

*Items marked by asterisk may be consulted in the Society's library.

Jersey Department of Education, 1952. 24 pages.) Exhibition catalogs are of permanent value, for they bring together the known facts about a local artist's work, and locate examples of it. Most objects in this exhibition were lent by private owners or by historical societies. Later exhibits will further illustrate the history of the arts in New Jersey.

Fiftieth Anniversary Booklet, the Consumers League of New Jersey. (Newark, N.J.: Consumers League of New Jersey, 1952. 11 pages.) A slender booklet summarizing the struggle to correct appalling working conditions among women and children in New Jersey factories and home industries.

Mental Disease in New Jersey, a Statistical Interpretation. By Emil Frankel. (Trenton: New Jersey Department of Institutions and Agencies, 1951. 39 pages.) Comparative statistics in state and county mental hospitals, 1930 to 1950, essential for understanding the increase of mental disease in New Jersey.

New Jersey Fisheries Survey, Report Number One, 1950: Lakes and Ponds. By James R. Westman and Roland F. Smith. (Trenton, N.J.: Division of Fish and Game, New Jersey Department of Conservation and Economic Development, 1950. 189 pages.) Addressed to the fishermen of this state, this report is a valuable source for knowledge of New Jersey's many lakes, giving statistics of size and depth, and dates when artificial lakes were built, and natural lakes enlarged by dams, often for mill purposes. An "annex" volume presents large-scale maps of all lakes studied.

The New Jersey Story Concerning the Development of Racially Integrated Public Schools. By Joseph L. Bustard. (Washington, D.C.: Howard University, 1952. 17 pages.) Factual report on the abandonment of our segregated schools, with history back to 1881, by the director of the Division against Discrimination in the state Department of Education.

One Hundred Years of Public Education in Belleville, 1852-1952. By Adele Korn. (Belleville: Parent-Teachers' Association of Belleville, 1952. 16 pages.) Mrs. Korn's careful study of the reports of the town of Belleville and of the state Department of Education, plus her interviews with people in Belleville, make this an unusually accurate short history.

Railroading in New Jersey. By John T. Cunningham. (New York: Associated Railroads of New Jersey, 1952. 107 pages.) Series of seventeen articles written for the magazine of the *Newark Sunday News,* January 7 to April 29, 1951. Republished with additional text and hundreds of pictures, this readable account is an outstanding contribution to New Jersey history, distributed free by the Associated Railroads of New Jersey. No library, and no "rail-fan" in the state, should be without it. Request it from Room 274, Pennsylvania Station, New York 1, N.Y.

Report on the Acute Transportation

Problem Existing between Northeastern New Jersey and the City of New York. By L. Alfred Jenny. (Trenton: New Jersey Division of Planning and Development, 1951. 47 pages.) This tremendously important report, authorized by Director William T. Vanderlipp in December, 1950, has been prepared by a railroad consulting engineer whose previous reports on the problem were made in 1921, in 1934, 1935, and 1936. Historical background given is valuable, and nowhere else so well summarized, going back in considerable detail to 1908. Commissioner Erdman's introduction points out the responsibility of the Port of New York Authority in the present situation.

Rogers-Ward-Shipman and Allied Families. By Harold I. Meyer, Mrs. S. L. Mouser, and Mrs. V. R. Norton. (Chicago, Ill.: Harold I. Meyer, no date. 41 pages.)* Seventeenth-century English settlers in Connecticut and New Jersey and their descendants in Indiana, Kentucky, Ohio, and Missouri. Reproduced from the *Indiana Magazine of History,* December 1948-September 1949.

Short Geologic Papers. By F. L. Cuthbert, Glenn L. Jensen, Henry Herpers, William R. Thurston, Horace G. Richards. (Trenton: New Jersey Division of Planning and Development, 1951. 96 pages.) In *Bulletin 60* of the Geologic Series, the state geologist has issued six important reports, one on an extinct reptile recently unearthed, two on recent fossil finds, one on limestone, one on manganese, and one on clays. The first three are an important part of our history.

THE PERIODICAL PRESS

To our appeal above for New Jersey history in pamphlet form we add a request that members make known to us any columns on local history appearing regularly in New Jersey newspapers, and any anniversary issues of the same. Sample issues of such papers would be very welcome, putting us in touch with the writers who are doing much to popularize New Jersey history with the general public.

EXPLORING NEW JERSEY

"Cities of New Jersey: Paterson," in *New Jersey Bell,* March 1952, pp. 2-8.* One of a continuing series, by Don Woodford, assistant editor.

"Citizens of 'Old Gloucester' Are People Proud of Their County," by Leslie Richards, in *New Jersey County Government,* February 1952, p. 25.

"The Dutch Reformed 'Church on the Green,' Hackensack," by William H. S. Demarest, in *De Halve Maen,* April 1952, p. 13.*

"George Woodruff Collection," by Charles F. Kier, Jr., in Archeological Society of New Jersey, *Bulletin,* February 1952, pp. 11-13. Cumberland, Salem, and Gloucester county Indian artifacts in a private museum at the collector's home, at Woodruff Station, Cumberland County.

"Historic Monmouth Obtained Crown Charter in 1683," by Edward C. Broege, in *New Jersey County Government,* April 1952, pp. 26 *ff.*

"The History of Mighty Middlesex County," by Anthony Gadek, in *New Jersey County Government,* January 1952, pp. 9-10.

"How Well Do You Know New Jersey?" in *Suburban Life in New Jersey,* May 1951, pp. 35-36 *ff.* Professor McCormick's famous questionnaire.

"Island Beach," by Devereux Butcher, in *National Parks Magazine,* April-June 1952, pp. 70-73. Description of the botanical and ornithological features of Island Beach by the field representative of the National Parks Association.

"Legend of an Old Mill," in *Suburban Life in New Jersey,* May 1952, p. 23. Old Mill Inn, on Route 12, between Bernardsville and Morristown, built 1768, rebuilt 1842.

"Lake Telemark," in *The Psychogram,* May 1952, p. 13. A Morris County community founded by settlers from Norway, headquarters for skiing and Norse folk customs.

"A New Jersey Spring Festival; Annual Folk Dancing and Maypole Raising Event," by Robert H. Buckie, in *Suburban Life in New Jersey,* April 1952. County dance society celebrates at Mount Bethel, near Millington.

"New Jersey's Newest Historical Society," in *New Jersey County Government,* March 1952, p. 29. The Ocean County Historical Society.

"Recreation in Our Mountain and Lakeland Regions," by Charles R. Erdman, Jr., in *New Jersey Municipalities,* May 1952, pp. 13-14. Statistics of population gains and vacation visitors.

"Rockingham Mansion," by Elinor V. Wyckoff, in *Suburban Life in New Jersey,* April 1952, p. 25. Brief note, giving hours and location, part of a continuing column, "Here and There in New Jersey."

"Sergeantsville Covered Bridge," by Elinor V. Wyckoff, in *Suburban Life in New Jersey,* May 1952, p. 17.

"They Call it the Barrens," by Dean Freiday, in *Frontiers,* December 1951, pp. 35-39. History, botany, and place names of the Jersey pine barrens, by a Newark Museum staff member.

"They Call Us 'Geogenic'; a New Map Shows Why New Jersey Is Especially Interesting to Geographers," in *New Jersey Educational Review,* May 1952, pp. 330 *ff.* Industrial diversity, recreation facilities, historic sites, transportation networks.

"The Thunderbird Museum," by Dorothy M. Nelson, in Archeological Society of New Jersey, *News Letter No. 24,* July 1951, pp. 13-14. Indian museum near Moorestown.

"West Orange Women's Club Boasts Mountain Top Club House," by Hulda Werner, in *Suburban Life in New Jersey,* March 1952, p. 24. Before 1900, the estate of John Crosby Brown, "Brighthurst."

NEW JERSEY'S PAST

"Baseball's Traditional Birth Place," by Valentine Van Tassel, in *Antiques Journal,* April 1952, pp. 14-17. Story of the Baseball Museum at Cooperstown, N.Y., and the first match game in America, played at Hoboken's Elysian Fields in 1846.

"Brookside Industries of Waterpower Era," in the *Psychogram,* April 1952, p. 5. Old mills of Morris Plains neighborhood described in the magazine published at the print shop of Greystone Park Hospital.

"The D.A.R. Story," by Lonnelle Aikman, in *National Geographic,* November 1951, pp. 565-98. Tells the part played by William O. McDowell of Newark in the founding of the D.A.R.

"Early American [pre-Civil War] Medalists and Die-Sinkers," by Richard D. Kenney, in *Coin Collector's Journal.* This study, a continuing feature in 1951 issues (bi-monthly), contains information on the following Jerseymen: John Bailey, Albion Cox, Thomas Goadsby, John Harper, Hatfield, Walter Mould, Gilbert Rindle, and others.

"Finances of Colonial New Jersey," by Richard T. Hoober, in *The Numismatist,* February 1950, pp. 172-86, March 1950, pp. 152-58, April 1950, pp. 206-14, June 1950, pp. 336-47. Author relates the history of New Jersey's currency to the financial and economic problems of her people to 1786.

"Harlingen Church Has Double Anniversary," in *De Halve Maen,* January 1952, p. 7.* A Reformed Church observes its 225th anniversary of organization and 100th year of the present building, November 4 to 11, 1951.

"The Iron Plantations of Colonial New York," by Irene D. New, in *New York History,* January 1952, pp. 3-24.* Dealing primarily with Sterling iron works and the ironmaster Peter Hasenclever, this article contains much of New Jersey interest; footnotes concentrated in the last four pages furnish a valuable bibliography.

"Isaac Edge's Windmill at Pawlus Hook," in *New Jersey Veteran,* March 1952, cover and pp. 2 *ff.* Includes a reproduction of the old print of the windmill, torn down in 1839.

"The Male and Female Industrial College at Vineland," in *Vineland Historical Magazine,* July-October 1950, pp. 120-27.*

"New Jersey Originated Term 'Chosen Freeholders,'" by John D. M. Dudley, in *New Jersey County Government,* May 1952, pp. 9-10.

"Old Broad Street Presbyterian Church in Bridgeton," by William C. Mulford, in *Vineland Historical Magazine,* July-October 1950, pp. 112-17.*

"Register of Two Old Vineland Hotels, the Vineland House and the Magnolia House, 1864-1867," in *Vineland Historical Magazine,* July-October 1950, pp. 117-19.*

GENEALOGICAL MATTERS

"Bergen County Gravestones: Van Buskirk Family Burying Ground, Near Saddle River," in *Genealogical Magazine of New Jersey,* July 1949, pp. 65-67.*

"Bridgeton Baptist Cemetery," copied by Charles E. Sheppard, in *Vineland Historical Magazine,* July-October 1950, pp. 127-29.* Continued.

"The Coles and Their Jersey Descendants," by Philip Vroom Cole, in *De Halve Maen,* April 1952, p. 5.*

"Family Bible Records of William and Mary (Turner) Matlack and Allied Families," in *Vineland Historical Magazine,* July-October 1950, pp. 130-44.*

"Family Groups Help Preserve Tradition," in *De Halve Maen,* April 1952, p. 10.* The Wyckoff Family Association.

"Genealogical Dictionary of New Jersey: Andrews [Family]," by John P. Dornan, in *Genealogical Magazine of New Jersey,* July 1949, pp. 51-56.* A continuing feature edited by Charles Carroll Gardner.

"Harris-Barrett, of Cumberland County, N.J.," in *Pennsylvania Genealogical Magazine,* September 1951, p. 140.* Bible records. See also Harris of Cumberland County, New Jersey, in December, 1950, issue.

"Mitchell and Brown Families of Morris Co., N.J., and Knox Co., Ohio," by Mrs. Walter B. Craghead, in *National Genealogical Society Quarterly,* March 1952, pp. 30-31.* Bible records, to be continued.

"Monmouth County Coffin Accounts of William and Jacob Lawrence, 1756-1808," by Charles C. Gardner, in *Genealogical Magazine of New Jersey,* July 1949, pp. 68-70.* From a ledger owned by the Monmouth County Historical Association.

"Morris County Pension Applications of Revolutionary War Veterans," by Henry W. Pilch, in *Genealogical Magazine of New Jersey,* July 1949, pp. 71-72.*

"Records of the Dutch Congregations of Freehold and Middletown," in *Genealogical Magazine of New Jersey,* July 1949, pp. 49-50.* Continued.

"Strickland of Philadelphia, Family Record," Lewis D. Cook, in *Pennsylvania Genealogical Magazine,* September 1951, pp. 137-40.* This is the family whose most illustrious son was William Strickland, 1788-1854, Philadelphia architect, son of John Strickland of Navesink, N.J.

"The Van Kouwenhoven-Conover Family," by Lincoln C. Cocheu, in *New York Genealogical and Biographical Record,* April 1952, pp. 86-91.* Continued.

INDUSTRIES

"About Newark Industries [Hoffman Beverage Company]," in *The Newarker,* Autumn 1951, p. 9. Magazine of the Newark Junior Chamber of Commerce.

"American-Standard, a Distinguished Name in Ceramics," by Karl G. Hastedt, in *Trenton Magazine,* January 1952, pp. 6-7 *ff.** History of the first successful manufacturer of sanitary vitreous chinaware in America, Thomas Maddock & Sons.

"Big Boom on the Delaware," by John Denson, in *Collier's,* March 8, 1952, pp. 14-17 *ff.* United States Steel's Fairless works, one

of many big industries revitalizing New Jersey's Delaware River shore from Trenton to Deepwater.

"Chimney Rock Quarry in New Jersey," by Albert S. Keshen, in *Explosives Engineer,* January-February 1952, pp. 22-23 *ff.* Somerset County quarry, originally started by William Haelig, local hotel-owner, now owned and operated by the North Jersey Quarry Company with large-scale operations dating from 1930.

"Creating Tomorrow's Oil," in *Fortune,* November 1951, pp. 112-15. Standard Oil Company of New Jersey.

"Cumberland County's Seabrook Farms, Largest in the United States," by Anthony R. Chinnichi, in *New Jersey County Government,* January 1952, p. 12.

"Foreign Policy of the Jersey Company," by G. Burck, in *Fortune,* November 1951, pp. 81-83 *ff.* Standard Oil Company of New Jersey.

"Impact of the Defense Program [on New Jersey]," in *Review of New Jersey Business,* October 1951, pp. 3 *ff.*

"Industrial Dispersion, Its Relationship to Present Industrial Land Use in New Jersey," by Herbert H. Smith, in *Review of New Jersey Business,* April 1952, pp. 3 *ff.* Mr. Smith is chief of the Planning Section, New Jersey Department of Conservation and Economic Development.

"Jersey Central Power and Light Serves Garden State Midlands," by Joseph C. Irwin, in *New Jersey County Government,* April 1952, pp. 10-11 *ff.* Director of the Monmouth County Board of Chosen Freeholders tells company history and present status.

"Kingston Trap Rock Brings Dramatic 'Stone Age' of Progress to New Jersey," by A. Paul King, in *New Jersey County Government,* March 1952, pp. 7-8 *ff.* Opened in Civil War days as a source of paving blocks, the quarry now is completely mechanized.

"The Machine That Sews Everywhere; a Century of Singer," by Tom Mahoney, in *Readers' Digest,* January 1951, pp. 41-45. Condensed from *Advertising Agency.*

"The Meeting in the Boiler Shop," in *The Lamp,* September 1951, pp. 6-7. Informal account of 1951 annual stockholders' meeting at the Bayway refinery of Standard Oil, Linden, N.J., by a stockholder.

"Mr. Singer's Money Machine," by John Kobbler, in *Saturday Evening Post,* July 7, 1951, pp. 17-19 *ff.* Continued in issues for July 14, 21 and 28.

"Moderate New Jersey Climate Ideal for Fur Farming," in *Farm Service News,* November 1951, p. 2. Interview with S. J. Westock of Cranbury, secretary of the New Jersey Fur Breeder's Association.

"Monmouth County: Home of Electronic Associates," by Joseph C. Irwin, in *New Jersey County Government,* February 1952, pp. 10-12. Long Branch research firm, organized in October, 1945, now has a monthly payroll of $50,000.

"Murray Hill Reaches for Tomor-

row," in *Suburban Life in New Jersey,* May 1952, pp. 29-30. "Bell Telephone Laboratories continues to foster some of the world's finest scientific research in its Murray Hill installation near Summit."

"New Jersey's Share in Defense Contracts," in *Review of New Jersey Business,* October 1951, pp. 8-9. Lists "Major prime contractors" and "products made for war effort."

"Newark Can Be Proud," in *The Newarker,* Autumn 1951, p. 4. Newark's pre-eminence in business and industry briefly accounted by her Junior Chamber of Commerce magazine.

"110 Hatcheries, 660 Flocks in N.J. —U. S. Plans," in *Farm Service News,* March 1952, pp. 1-4. "To meet the demand for poultry stock from healthy parents with high production capacity, New Jersey has more than 900,000 chickens and turkeys in 660 flocks enrolled in the N.J.-U.S. Poultry and Turkey Improvement Plan, supervised and inspected by State Department of Agriculture."

"Paterson's Past, Present and Projected Industrial Trends," by Joseph M. Zimel, in *Review of New Jersey Business,* April 1952, pp. 4-6. Paterson's industrial history and modern diversified manufactures, described by the executive secretary of the Paterson Industrial Commission.

"Southern New Jersey Easy to Explore for New Industries," by Ned Gerber, in *New Jersey County Government,* May 1952, pp. 30 *ff.* By the director of the Southern New Jersey Development Council.

"Supermarkets Growing—Sales in New Jersey Totaled $655,000,000 Last Year," in *New Jersey Journal of Pharmacy,* April 1952, p. 9. Result of a survey by the magazine *Super Market Merchandising.*

"The Textile Industry in the Paterson and Passaic Area," by Joseph F. Wildebush, in *Review of New Jersey Business,* April 1952, pp. 7-8 *ff.*

"Thirty Years of Aid to Rural Youth Recorded by N.J. Junior Breeder's Fund," in *Farm Service News,* November 1951, p. 3. More than two thousand boys and girls have borrowed from the fund established by former Senator Joseph S. Frelinghuysen and Julius Forstmann of Passaic to buy calves, poultry, lambs, pigs and livestock feed.

TRANSPORTATION

"Dates," in *Via Port of New York,* February 1952, pp. 8-10. Hoboken, N.J., a key port of entry for dates from Iraq and the Near East.

"New Jersey Automobile Club One of Nine Original Organizations," in *New Jersey Autoist,* March 1952, pp. 5-9. New Jersey Automobile and Motor Club and the Automobile Club of Essex County helped organize the American Automobile Club in 1902.

"Floating Power Plants," in *Via Port of New York,* April 1952, pp. 1-4. Morain Towing and Transportation Company, founded ninety years ago, plays a large part in the movement of ships on the North Jersey water front.

"New Jersey, a Traffic Corridor; Limited Access Turnpike Relieves Congestion," by Paul L. Troast, in *Civil Engineering,* January 1952, pp. 26-27.

"Port Newark," in *The Newarker,* Autumn 1951, pp. 7-8. Brief summary of Port Authority operation and description of buildings and operations.

"A Railroad Car Ferry," by Bell Schopp, in *Railroad Model Craftsman,* February 1952, pp. 22-25 *ff.* The *Phoebe E. Beebe,* which furnished boat service connecting Beach Haven, N.J., with the spur of the Tuckerton Railroad, at Edge Cove on Little Egg Harbor. Complete directions and plans for building boat, dock, and railroad terminal.

"Railroad Lighterage, the Flexible Belt Line," in *Via Port of New York,* May 1952, pp. 1-4. "Weehawken, is the 'home port' for New York Central's fleet of 345 tugs, barges, scows, lighters, floating derricks and miscellaneous harbor craft."

"Railroad Trains Afloat," in *Via Port of New York,* February 1952, pp. 2-4. Seatrain Lines, Inc., at Edgewater, N.J.

"Trucks Welcome; the New Jersey Turnpike, Newest and Finest Expressway in the Nation, Was Built for Motor Freight Carriers as Well as Passenger Cars," in *Via Port of New York,* March 1952, pp. 1-4.

"Turn Right at the Old Barn," by Theodore Maxfield, in *New Jersey Autoist,* March 1952, pp. 10-11. Concluding installment by pioneer Bloomfield autoist.

HISTORY IN THE MAKING

"The Accent Is on Service," by Mrs. Malcolm S. Edgar, March 1952, pp. 7-9. Typical scout service projects in suburban New Jersey and the Jersey shore.

"Boys' Club of Newark," in *The Newarker,* Spring 1952, p. 8. Founded in 1938 by a young civic leader, this liberal, nonsectarian club serves five thousand Nawark boys.

"'Build Freedom With Youth' Project of West Orange Women's Club Has Resulted in Over 1,000 Hours of Service," in *Suburban Life in New Jersey,* May 1952, p. 21.

"Building Progress in Westfield and Vicinity," in *New Jersey Home Builder and Contractor,* April 1952, pp. 15-25. First of a series on New Jersey communities.

"Family Life Education—Extension Style," by Mary W. Armstrong, in *Journal of Social Hygiene,* April 1952, pp. 145-51. Home economics extension service of Rutgers University and its twenty years of co-operation with New Jersey Congress of Parents and Teachers.

"Free Speech Wins," by Leon Zuckerman, in *The Nation,* April 26, 1952. Red Bank Ministerium and Mayor Katharine Elkus White achieve victory in a controversy over visiting lecturer Dr. Theodore Brameld.

"Governor's Committee on Youth, Looking Back at Pre-Census Estimates of New Jersey's Child Population," by Douglas H. MacNeil, in *Welfare Reporter,* February 1952, pp. 12-13.

"Englewood, New Jersey, Continues to be 'Our Town in Turmoil,'" in *The Nation,* May 3, 1952, p. 415. Controversy over lecture by Mary McLeod Bethune.

"Home Building in New Jersey," by John Wright, in *Review of New Jersey Business,* January 1952, pp. 5-6. Executive vice-president of the New Jersey Home Builders' Association names New Jersey "the Fabulous State" because of its all-time record in home-building, 1945-51.

"Jewish Pioneering in American Social Welfare," by Abraham Cronbach, in *American Jewish Archives,* June 1951, pp. 51-80.* See especially page 65, "Subsistence Homesteads," for references to Chatham, Plainfield, Bound Brook, and Hightstown, and sources in notes, page 77.

"Legion Citation to 'Veterans Employment Plan' Subscriber," in *New Jersey Veteran,* March 1952, pp. 10-11. United States Rubber Company of Passaic receives annual American Legion award to employers for outstanding records in employment of disabled veterans.

"Mercer County and the Voice of America," by Mrs. William M. Andreas, in *New Jersey Parent-Teacher,* October 1951, p. 24, November 1951, p. 16. Letters from two Princeton mothers, broadcast on the Voice of America, describes contributions of P.T.A.'s in this country to the democratic way of life.

"New Jersey News Highlights of 1951; a Backward Look at a Year Passed into History," in *New Jersey County Government,* February 1952, pp. 19-20.

"On the Labor-Management Front," by John A. Fitch, in *The Survey,* February 1952, p. 80. Brief account of industrial poisoning from radium in New Jersey, and of the part of the New Jersey Consumers' League and of Dr. Harrison S. Martland in combatting it, since 1925.

"Theatre by Rum Creek; World Famous Paper Mill Play House Blossoms Again This Year at Millburn," in *Suburban Life in New Jersey,* May 1952, p. 12. Brief history of the theater founded by Frank Carrington and Antoinette Scudder in 1929.

"Thirty-One Years of Lionism," by Julius A. Feinberg, in *The Newarker,* Spring 1952, p. 3. Achievements of Newark Lions Club since founding in 1921, by its president.

"Vineland Becomes Largest South Jersey City," in *The Jersey Publisher,* February 1952, p. 12. Merger of Vineland Borough and Landis Township creates the largest city in area in the state and the most heavily populated community in South Jersey between Atlantic City and Camden.

"We Stole a Ride to Freedom," by Jaroslav Konvalinka and Karel Truksa, in *American Magazine,* February 1952, pp. 26-27 *ff.* Two Czech refugees, now employed at the Lionel Corporation and living in Scotch Plains, tell of their dash to freedom and of what America's freedom means to their families. Also in *Readers' Digest,* May 1952

MY WORD

At the first annual meeting of the New Jersey Historical Society in 1846, the founders of the Society were stirred by Bishop George Washington Doane's address on "The Goodly Heritage of Jerseymen." Calling attention to the extraordinarily rich history of his beloved state, Bishop Doane at the same time decried the neglect of historical resources by the citizens of the state. "The record of her sons, so far as she has seemed to care, has been allowed to perish with them," he lamented. "Where are the ancient records of the first enterprises in this old colony? . . . It is not rash to say, that no one state . . . was richer in these holy relics of the past; that none is now so poor."

Motivated by the same concern that Bishop Doane felt so keenly, your Society for more than a century has sought to rescue from oblivion or destruction materials from which alone the history of the past can be written. It is today the greatest single repository of materials relating to New Jersey. Yet its holdings are meager when measured against the unusually deep and varied history of this state.

Although we are fortunate to possess valuable collections of the papers of such outstanding men as Lewis Morris, Robert Hunter Morris, Mahlon Dickerson, Peter D. Vroom, Joseph P. Bradley, and others, scores of men who played equally distinguished roles in the political, economic, and cultural life of our state are not represented in our archives. Important business and social organizations, whose papers would enable historians to mark their contribution to the building of New Jersey, have generally failed to preserve their records.

The heavy obligation that the Society feels to preserve the materials upon which future historians must rely will, we trust, be shared by our members. It is our hope that they will neglect no opportunity to bring to the attention of the director the location of collections of letters, diaries, account books, and similar items. Those members who themselves have family papers in their custody should seriously consider placing them in the Society. Such papers need not be "ancient." We must document the developments of the nineteenth and twentieth centuries just as fully as those of an earlier time.

Richard P. McCormick, *President.*